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A N

Universal History,

FROM THE

Beginning of the WORLD,

TO THE

EMPIRE of *CHARLEMAGNE*:

Jacques Bénigne.

BY

M. *BOSSUET*, late Bishop of *Meaux*, formerly Preceptor to the DAUPHIN.

Translated from

The Thirteenth Edition of the ORIGINAL.

BY

Mr. *ELPHINSTON*,

In TWO VOLUMES.

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PREFACE.

OUR author having, in his introduction, ſo beautifully ſet forth the extenſive uſefulneſs of hiſtory in general, and of a chronological abridgment in particular; and conſequently explained the deſign of the following work; it were equally preſumptuous and unneceſſary to ſay any thing here on thoſe ſubjects.

No leſs were it impertinent to offer any new intelligence to the learned world, about a performance which hath been ſo long its admiration; or to recommend to it an author, whoſe name paſſes all encomium. It is well known, that, whereas all other univerſal *hiſtori-*

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ans give rather a collection of particular *hiſtories, M.* BOSSUET *alone hath the glory of producing a true* general *hiſtory; which, like a general map, according to his own excellent compariſon, is only* one, *great, conſiſtent plan, collecting and arranging, with the juſteſt ſymmetry and ſucceſſion, from the beginning of time, every thing material in every nation; and exhibiting, in one view, that important ſcene, which alone can convey a clear idea of the univerſal ſituation, connexion, and order of things.*

We ſhall not, however, inſiſt upon the extent and importance of the ſubject, or the dexterity and extent of the Genius, that could handle it in ſo complete and conciſe a manner; that could ſo admirably combine ſacred and profane things, the inſtruction of the head and the heart. But is it not matter of juſt ſurprize, that, notwithſtanding the deſerved

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ſerved reputation of this maſterpiece hath brought it no leſs than thirteen different times to the preſs in its own and other countries, neither the excellence of the work, nor the fame of the writer, ſhould have hitherto excited our countrymen to promote the naturalization of ſo celebrated and valuable a foreigner? There was indeed an attempt made, above threeſcore years ago, to introduce this performance faithfully engliſhed; *or rather ſo diſadvantageouſly metamorphoſed, that the original could no longer be known: which may ſerve to account for its ſo different reception in that diſguiſe, from what it hath ever met with in its native dreſs. Not only was the moſt elegant diction transformed into the moſt barbarous jargon, but the cleareſt, the fineſt ſenſe miſtaken, nay, made nonſenſe, in almoſt every page, or rather every paragraph. No wonder then if an Engliſh*

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Engliſh eye or ear turned away, with abhorrence, from what appeared ſo ſhocking; and if it well judged uſeleſs, what it found unintelligible.

In order therefore to vindicate the injured author from the falſe impreſſions that may have thus naturally been received of him; in order to make him as well known, and conſequently as much eſteemed, in our country, as he is wherever elſe taſte and learning reign; in order to preſent to the public, what it hath ſo long wanted, a complete compendium of univerſal hiſtory, has this tranſlation been undertaken.

The Britiſh youth will find in it the moſt uſeful claſſic of its kind; whether it is taught them, before they are capable of ſtudying the large and learned volumes from whence it hath been digeſted; or whether it is read afterwards, for recapitulation; or, in fine, if it is ſubſtituted

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ſubſtituted in their place: a claſſic, which the learned and judicious M. ROLLIN, *the beſt ſchool-hiſtorian we have, but whoſe labours are ſwelled almoſt beyond the uſe of ſchools, hath done little elſe than paraphraſed as a Text, nor been aſhamed to own his doing ſo.*

But as our author hath ſhewn, that the uſefulneſs of his work is not confined to the great, ſo may we venture to affirm, that every age and ſex, as well as degree, may reap equal benefit from it. To youth it affords an entertaining inſtructor; to age a faithful remembrancer; and to the unlearned, of whatever denomination, a complete ſyſtem of univerſal knowledge, ſacred and profane; though compoſed for the uſe of the greateſt prince in Europe, adapted to the reach of the meaneſt ſubject.

It is an irreparable loſs, that our matchleſs author did not live to perform

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form his promiſe, of favouring the world with a ſecond part, or a compendious ſynopſis of modern hiſtory, upon the ſame plan with the ancient. In order to remedy, in ſome ſmall degree, ſo great a misfortune, ſome pretty eminent pens abroad undertook the important deſign, and have actually brought it down to the year 1738. But inſtead of imitating our Orator's conciſe method, and Laconic ſtyle, they ſwelled their continuation to above thrice the ſize of the work they continued, though in a period not much exceeding one ſixth part of the time. We have therefore been prevailed with, to make an humble attempt towards a more compendious execution of the uſeful, but arduous taſk continued down to the preſent times: wherein it will be endeavoured to follow, as near as poſſible, (though at an infinite diſtance, and with unequal ſteps) our author's ſtyle and manner, his

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his order as well as accuracy, his conciſeneſs as well as perſpicuity. We hope, at leaſt, to omit few memorable facts that belong to our period, and to ſituate each event in its proper point of time. But there muſt not be expected, in the ſecond part, the ſame ſublimity of thought and expreſſion, the ſame happy turns and imperceptible tranſitions, the ſame lively and ingenious ſtrokes, as in the firſt: for, beſides that the nature of our ſubject and plan does not admit it, who can pretend to be a BOSSUET?

AN

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AN UNIVERSAL HISTORY.

To the DAUPHIN.

THOUGH hiſtory were of no uſe to other men, it ſhould be made the ſtudy of princes. There is no better means of diſcovering to them the power of paſſions and intereſts, the importance of times and conjunctures, and the conſequences of good and evil counſels. Hiſtories are compoſed only of ſuch actions as they are engaged in, and every thing in them ſeems calculated for their uſe. If experience is neceſſary towards their acquiring that prudence which teaches to reign well, there is nothing more uſeful for their inſtruction, than to join

The general deſign of this work.

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their own daily experience to the examples of past ages. Whereas they usually learn only at the hazard of their subjects, and of their own glory, to judge of the critical affairs that come before them; by the aid of history they form their judgment upon past events, without risking any thing. When they see even the most secret faults of princes, exposed to the view of all men, notwithstanding the false praises bestowed on them in their life-time, they are ashamed of the vain delight which flattery occasions them, and convinced that true glory can only consist with merit.

Besides, it were shameful, not to say for a prince, but in general for any gentleman, to be unacquainted with mankind, and the memorable revolutions which the course of time has produced in the world. If we do not learn from history to distinguish times, we shall represent men under the law of nature, or under the written law, such as they are under the evangelical; we shall confound the Persians conquered under Alexander, with the Persians victorious under Cyrus; we shall make Greece as free in the days of Philip, as in those of Themistocles, or Miltiades; the Roman people as high-spirited

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spirited under the emperors, as under the consuls; the church as quiet under Diocletian, as under Constantine; and France, torn with civil wars in the time of Charles IX. and Henry III. as powerful as in the time of Lewis XIV. when united under so great a monarch, she alone triumphs over all Europe.

It was, SIR, to avoid these inconveniencies, that you have read so many ancient as well as modern histories. It was expedient, before all things, to make you read in scripture, the history of the people of God, which is the foundation of religion. You have not been left ignorant of the Grecian, nor of the Roman history; and what was to you of still greater importance, you have been carefully instructed in the history of that kingdom, which you are bound one day to render happy. But lest these histories, and those you have yet to learn, should confuse one another in your mind, there is nothing more necessary than to set before you in a distinct, but concise, manner, the series of all ages.

This sort of universal history, is to the histories of each country and people, what a general map is to particular ones. In particular maps you see the whole detail of a kingdom, or pro-

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vince in itself; in general maps you learn to situate those parts of the world in their whole; you see what Paris, or the isle of France, is in the kingdom, what the kingdom is in Europe, and what Europe is in the World.

Just so particular histories represent the series of events, that have happened to a people with all their respective circumstances turn, into; but in order to understand the whole, we must know the relation each history bears to others: which is only to be effected by an abridgment, wherein we see, as it were with one glance, the whole order of time.

Such an abridgment, SIR, exhibits a noble spectacle to your view. You see all preceding ages unveil themselves, so to speak, in a few hours before you: you see how empires succeed one another, and how religion, in its various states, supports itself from the beginning of the world, down to our days.

'Tis the progress of these two particulars, I mean that of religion, and that of empires, that you ought to imprint upon your memory; and as religion and political government are the two hinges, whereon all human things turn, to see whatever concerns those particulars summed up in an epitome, and by this means to discover the whole

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whole order and progreſſion of them, is to comprize in thought all that is great among men, and to hold, ſo to ſay, the thread of all the affairs of the world.

As then in examining a general map, you leave the country where you are born, and the place that bounds you, to roam over the whole habitable earth which you graſp in thought, with all its ſeas and countries; ſo in conſidering a chronological epitome, you overleap the narrow bounds of your own time, and launch out into all ages.

But in like manner as to help the memory in the knowledge of places, we mark certain principal countries, around which we place others, each at its proper diſtance; ſo in the order of ages, we muſt have certain times diſtinguiſhed by ſome great event, to which we may refer all the reſt.

This is what is called an Epoch, from a Greek word which ſignifies to ſtop, becauſe we ſtop there, as at a reſting-place, to conſider all that happened before and after, and by this means to avoid anachroniſms, or that ſort of error which creates a confuſion of times.

We muſt firſt confine ourſelves to a few epochs, ſuch as are in the

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times of ancient history; those of Adam, or the creation; Noah, or the deluge; the calling of Abraham, or the beginning of God's covenant with men; Moses, or the written law; the taking of Troy; Solomon, or the finishing of the temple; Romulus, or the building of Rome; Cyrus, or the people of God delivered from the Babylonish captivity; Scipio, or the conquest of Carthage; the birth of Jesus Christ; Constantine, or the peace of the church; Charlemagne, or the establishment of the new empire.

I give you this establishment of the new empire under Charlemagne, as the end of ancient history, because there you shall see the ancient Roman empire totally at an end. 'Tis for this reason I detain you at so considerable a period of universal history. The continuation of it shall be laid before you in a second part, which will bring you down to the age we see adorned by the immortal actions of your royal father, and to which the ardor you shew to follow so great a pattern, gives still ground to expect an additional lustre.

Having explained to you in general the design of this work, I have three things to do in order to make its usefulness answer my expectation.

I must

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Design of this first epitome, which is divided into three parts.

I must first run over with you the epochs which I propose to your observation, and by pointing out to you, in few words, the principal events, which ought to be annexed to each of them, accustom your mind to range those events in their proper places, without regard to any thing but the order of time. But as my principal intention is to make you observe in this progression of times, that of religion, and that of great empires; after carrying on together, according to the course of years, the facts which regard those two topics, I shall particularly resume, with necessary reflexions, first, those which set forth to us the perpetual duration of religion; and, lastly, those which discover to us the causes of the great revolutions that have befallen empires.

Then, whatever part of ancient history you read, all will turn out to your advantage. No fact shall pass, but you shall perceive its consequences. You will admire the train of God's counsels in the concerns of religion; you will likewise see the concatenation of human affairs, and thereby will be sensible, with how great reflexion and foresight they must needs be governed.

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PART I.

I. epoch. Adam, or the creation. 1 age of the world.

THE first epoch immediately presents to you a grand and awful spectacle; God creating the heavens and the earth by his word, and making man after his own image. With this begins Moses, the most ancient of historians, most sublime of philosophers, and wisest of legislators.

Years before Jesus Christ. 4004.

Thus he lays the foundation as well of his history as of his doctrine and laws. Next he shews us all men contained in one man, and his wife herself extracted from him; matrimonial union, and the society of mankind established upon this foundation; the perfection and power of man, so far as he bears the image of God in his first estate; his dominion over animals; his innocence, together with his felicity, in paradise, the memory whereof is preserved in the golden age of the poets; the divine command given to our first parents; the malice of the tempting spirit, and his appearance under the form of a serpent; the fall of Adam and Eve, fatal to all their posterity; the first man justly punished in all his children, and mankind cursed by God; the

Years of the world 1.

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A. C. the first promise of redemption, and the future victory of men over the devil who had undone them. A.M.

Genes. v. 3, 4. The earth begins to be filled, and wickedness increases. Cain, the first
3875. son of Adam and Eve, shews the infant world the first tragical action; and from that time virtue dates her persecution from vice. There we see the contrary manners of the two brothers; the innocence of Abel, his pastoral life, and his offerings accepted; those of Cain rejected, his avarice, his impiety, his fratricide, and jealousy the parent of murders; the punishment of that crime, the conscience of the paricide racked with continual terrors; the first city built by this miscreant, now a vagabond upon the face of the earth, seeking an Asylum from the hatred and horror of mankind; the invention of some arts by his children; the tyranny of passions, and the prodigious malignity of man's heart, ever prone to evil; the posterity of Seth, faithful to God, notwithstanding that
3017. depravation; the pious Enoch, miraculously snatched out of the world, which was not worthy of him; the distinction of the children of God from the children of men; that is, of those who lived after the spirit, from those 129. 987.

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A. C. who lived after the flesh; their inter- A. M.
mixture, and the universal corruption
of the world; the destruction of men
decreed by a just judgment of God;
his wrath denounced against sinners by
2468. his servant Noah; their impenitence 1536.
and hardness of heart punished at last by
2348. the deluge; Noah and his family reserv- 1656.
ed for the restoration of mankind.

This is the sum of what passed in 1656 years. Such is the beginning of all histories, wherein are displayed the omnipotence, wisdom, and goodness of God; innocence happy under his protection; his justice in avenging crimes, and at the same time his long-suffering patience in waiting the conversion of sinners; the greatness and dignity of man in his primitive state; the temper of mankind after their corruption; the nature of jealousy, and the secret causes of violences and of wars, that is, all the foundations of religion and morality.

With mankind Noah preserved the arts, as well those which were essential to human life, and which men knew from their original, as those they had afterwards invented. Those first arts which men learned immediately, and probably from their creator, were * agriculture, the pastoral † art, that

*Gen. ii. 15. iii. 17, 18, 19. iv. 2.
†Ib. iv. 2.

A. C. that of ‡ cloathing themselves, and, A.M.
‡ Ib. iii. 21. perhaps, that of building houses for their
* Berof. Chald. Hist. Ch. accommodation. And indeed, do we
Hieron. Ægypt. not trace the commencement of these
Phœn. Hist. Mnas. arts from those places of the East from
Nic. Damasc. l. xcvi. Abyd. de Med. & Assyr. Ap. Jos. Antiq. l. i. c. 3, 4. & l. i. cont. Apion. & Eus. l. ix. Præp. Ev. c. 11, 12. Plut. Opusc. Plusne Solert. terr. an aquat. Lucian. de Dea Syr. whence mankind was propagated?

* The tradition of the universal deluge prevails over all the earth. The ark, wherein the remnant of mankind was saved, has ever been celebrated in the East, particularly in those places where it rested after the deluge. Many other circumstances of that famous story are to be found marked in the annals and traditions of ancient nations; the times agree, and every thing answers as far as could be expected in so remote a piece of antiquity.

2348. NEAR the deluge are to be ranged the decrease of man's life, the alteration of diet, and a new food substituted in place of the fruits of the earth; some oral precepts delivered to Noah; the confusion of languages at the tower of Babel, which was the first monument of the pride and weakness of men; the portion of the three sons of Noah, and the first distribution of lands.

II Epoch. Noah, or the deluge. Second age of the world. 1656. 1657. 1757.

2347. The memory of those three first
2247. fathers of nations has still been preserved amongst men. Japetus, who peopled the greatest part of the west-

ern

A. C. ern world, has continued famous there A. M.
under the celebrated name of Japheth. Ham, and his son Canaan, have been no less noted among the Egyptians and Phœnicians; and the memory of Shem has ever lasted with the Hebrew people, who are descended from him.

A little after this first division of mankind, Nimrod, a man of a fierce and violent dispositon, becomes the first conqueror; and such is the origin of conquests. He set up the throne of his kingdom at Babylon, in the same place where the tower had been begun, and already raised to a great height, but not so high as man's vanity wished it. About the same time Nineveh was built, and some ancient kingdoms established. They were but petty in those early times, for in Egypt alone we find four Dynasties or Principalities, those of Thebes, Thin, Memphis, and Tanis; this last was the capital of the lower Egypt. To this time we may also refer the commencement of the laws and polity of the Egyptians, that of their pyramids which stand to this day, and that of the astronomical observations, as well of that people as of the Chaldeans. So we may trace up to this time, and no higher, the observations which the Chal-

Gen. x. 9, 10, 21.

2233. 1771.

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A. C. Porphyr. ap. Simp. lib. ii. de Cœlo. Chaldeans, who were, without dispute, the first observers of the stars, gave in Babylon to Calisthenes for Aristotle. A. M.

Every thing begins: there is no ancient history wherein there do not appear, not only in those early ages, but long after, manifest vestiges of the newness of the world. We see laws establishing, manners polishing, and empires forming. Mankind by degrees get out of their ignorance, experience instructs them, and arts are invented or perfected. According as men multiply, the earth is closer and closer peopled; they pass mountains and precipices; they cross rivers, and at length seas, and establish new habitations. The earth, which at the beginning was but an immense forest, takes now another form, the woods cut down make room for fields, for pastures, for hamlets, for towns, and at length for cities. Men learn to catch certain animals, to tame others, and to inure them to service. They were obliged at first to encounter wild beasts. The first heroes signalized themselves in those wars. These occasioned the invention of arms, which men turned afterwards against their fellow-creatures. Nimrod, the first warriour, and the first conquerour, is called in scripture *a mighty hunter*. Together with

Gen. x. 9.

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A. C. with animals, man acquired also the art of managing fruits and plants; he bended the very metals to his use, and gradually made all nature become subservient to it. As it was natural that time should cause many things to be invented, it must also cause others to be forgot, at least by the greater part of mankind. Those first arts, which Noah had preserved, and which we also find always flourishing in the countries where mankind was first established, were lost according as men remov'd from them. These behoved others either to learn them anew in process of time, or those who had preserved them, must have carried them again to the rest. Therefore do we see every thing come from those lands that were always inhabited, where the principles of the arts remained entire, and even there were daily made many important discoveries. The knowledge of God, and the memory of the creation were preserved there, but began to decay by degrees. The ancient traditions were now falling into oblivion and obscurity; the fables, which succeeded them, retained but gross ideas of them; false deities multiplied; and this gave occasion to the calling of Abraham. A. M.

FOUR

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A. C. III Epoch. The calling of Abraham. Third age of the world. 1921.

FOUR hundred twenty six years after the deluge, when men walked every one in his own way, and grew forgetful of him that made them, that great God, to stop the progress of so great an evil, in the midst of corruption begun to set apart a chosen people for himself. Abraham was made choice of to be the stock and father of all believers. God called him into the land of Canaan, where he intended to establish his worship, and the children of that patriarch, whom he had resolved to multiply as the stars of heaven, and as the sand of the sea. To the promise he made him of giving that land to his offspring, he added somewhat far more glorious, and this was that great blessing which was to be extended to all the nations of the world in Jesus Christ proceeding from his race. It was that Jesus Christ whom Abraham honours in the person of the high-priest Melchisedec who represents him; it is to him he pays the tithe of the spoil he had won from the vanquished kings; and it is by him he is blessed. Though possessed of immense riches, and of a power which equaled that of kings, Abraham preserved the primitive manners; he led always a plain and pastoral life, which, however, wanted not its

A.M. 2083.

Heb. vii. 1, 2, 3. and fol.

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A. C. its magnificence; and this that patri- A. M.
arch shewed particularly by exercising
1856. hospitality to all men. Heaven fur- 2148.
nished him with guests; angels im-
parted to him the counsels of God; he
believed, and in every thing approved
himself full of faith and piety. In his
time Inachus, the most ancient of all
the kings acknowledged by the Greeks,
founded the kingdom of Argos. After
Abraham we find Isaac his son, and Ja-
cob his grand-son, imitators of his faith
and simplicity in the same pastoral life.
God repeats to them also the same pro-
mises he had made to their father, and
conducts them, as he had done him,
1759. in all things. Isaac blesseth Jacob, to 2245.
the prejudice of Esau his elder brother,
and though deceived in appearance, he
in effect executes the counsels of God.
Jacob, whom God protected, in every
thing excelled Esau. An angel, with
whom he had a mysterious wrestling,
gave him the name of Israel, whence
his children are called Israelites. To
him were born the twelve patriarchs,
fathers of the twelve tribes of the He-
brew people; among others Levi, from
whom were to proceed the ministers in
sacred things; Judah, from whom was to
spring, together with the royal race,
the Christ, king of kings, and lord
of

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A. C. of lords; and Joseph, whom Jacob A. M.
loved above all his other children.
There new secrets of divine providence
are disclosed. We see before all things
the innocence and wisdom of young
Joseph, ever an enemy to vice, and
careful to reprove it in his brethren;
his mysterious and prophetical dreams;
his brethren jealous, and jealousy a
second time the cause of a parricide;
1728. that great man sold; the fidelity he ob- 2276.
serves to his master, and his admirable
1717. chastity; the persecutions it draws upon 2287.
him; his imprisonment and constancy;
his predictions; his miraculous deli-
1715. verance; that famous interpretation of 2289.
Pharaoh's dreams; the merit of so great
a man acknowledged; his exalted ge-
nius and upright heart, and the pro-
tection of God, who gives him rule
1706. wherever he is; his foresight, wise 2298.
counsels, and absolute power in the
kingdom of the lower Egypt; and this
the means of preserving his father Jacob
and his family. That family favour-
ed by God is thus settled in that part
of Egypt whereof Tanis was the ca-
pital, and whose kings took all the
1689. name of Pharaoh. Jacob dies, and 2315.
a little before his death he makes that
celebrated prophecy, where, in dis-
covering to his children the state of their
pos-

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A. C. posterity, he points out particularly to A. M.
Judah the times of the Messiah, who
was to spring from his race. The house
of that patriarch in a little time becomes
a great nation; this prodigious multi-
plication excites the jealousy of the E-
gyptians; the Hebrews are unjustly
hated, and unmercifully persecuted:
1571. God raises up Moses their deliverer, 2433.
whom he saves from the waters of the
Nile, and makes him fall into the
hands of Pharaoh's daughter: she
brings him up as her own son, and
causes him to be instructed in all the
wisdom of the Egyptians. In those
days the people of Egypt settled in di-
1556. vers parts of Greece. The colony 2448.
which Cecrops brought from Egypt
built twelve cities, or rather twelve
towns, whereof he composed the king-
dom of Athens, and there he establish-
ed the gods together with the laws
Marm. Arund. seu Æ-ra Att. of his country. A little after hap-
pened Deucalion's deluge in Thessaly,
confounded by the Greeks with the
universal flood. Hellen, the son of
Deucalion reigned in Phthia, a country
of Thessaly, and gave his Name to
Greece. His people, before called
Greeks, took ever after the name of
Hellenes, though the Latins have preserv-
ed their ancient name. About the same
time

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A. C. time Cadmus, the son of Agenor, carri- A. M.
ed a colony of Phœnicians into Greece,
and founded the city of Thebes in
Bœotia. The gods of Syria and Phœ-
nicia came into Greece with him.
In the mean time Moses was growing
1531. up. When forty years old, he despised 2473.
the riches of the court of Egypt;
and, touched with the afflictions of
his brethren the Israelites, he endan-
gered himself for their relief. But
so far were they from taking the benefit
of his zeal and courage, that they ex-
posed him to the rage of Pharaoh, who
resolved his ruin. Moses fled out of
Egypt into Arabia, to the land of
Midian, where his virtue, ever ready
to succour the oppressed, found him
a secure retreat. This great man los-
ing hopes of delivering his people, or
waiting a better opportunity, had spent
forty years in feeding the flocks of
1491. Jethro his father-in-law, when he saw 2513.
the burning bush in the desert, and
heard the voice of the God of his fa-
thers, who sent him back into Egypt
to bring his brethren out of bondage.
Then appear the humility, the courage,
and the miracles of that divine lawgiv-
er; the hardness of Pharaoh's heart,
and the terrible plagues God sends up-
on him; the passover, and next day
the

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A. C. the passage of the Red Sea; Pharaoh and the Egyptians buried in the waters, and the total deliverance of the Israelites. A. M.

IV Epoch. Moses, or the written law.

HERE begin the times of the written law. It was given to Moses 430 years after the calling of Abraham, 856 years after the deluge, and in the same year that the Hebrew people came out of Egypt. This date is remarkable, being made use of to denominate all the time from Moses to Jesus Christ. All that time is called the time of the written law, to distinguish it from the preceding, called the time of the law of nature, wherein men had nothing to direct them but natural reason, and the traditions of their ancestors.

1491. 2513.

God then having set his people free from the tyranny of the Egyptians, in order to conduct them into the land where he will be served, and before he settles them in it, sets forth to them the law by which they are to live. He writes with his own hand upon two tables, which he gives to Moses on the top of mount Sinai, the foundation of that law, that is, the decalogue, or ten commandments, which contain the first principles of the worship of God, and of human society.

To

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A. C. To the same Moses he dictates the other precepts, by which he appoints Heb. ix. 9, 23. the tabernacle, the figure of time to come; the ark, where God manifested himself by his oracles, and wherein the tables of the law were deposited; the promotion of Aaron the brother of Moses; the high-priesthood, or pontificate, a dignity solely appropriated to him and his sons; the ceremonies of their consecration, and the fashion of their mysterious habits; the functions of the priests, sons of Aaron; those of the Levites, with other religious rites; and what is still more excellent, the rules of good manners, the polity and government of his chosen people, to whom he will himself be lawgiver. This is what is signified by the epoch of the written law. Then we see the journey continued in the wilderness; the revolts, idolatries, chastisements, and consolations of the people of God, whom that almighty lawgiver gradually forms by this means; 1452. the consecration of Eleazar the high-priest, and the death of his father Aaron; the zeal of Phinehas, son of Eleazar, and the priesthood confirmed to his descendants by a particular promise. During these times the Egyptians continue settling their colonies in different A. M. 2552.

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A. C. different parts, particularly in Greece, A. M. where Danaus, an Egyptian, makes himself king of Argos, and dispossesses the ancient kings of Inachus's line.

1451. Towards the end of the journeyings of 2553. the people of God in the wilderness, we see the beginning of the wars which the prayers of Moses render successful. He dies, and leaves the Israelites their whole history, which he had carefully digested from the origin of the world down to the time of his death. That history is continued by the command of Joshua, and his successors. It was afterwards divided into several books, which are handed down to us under the titles of Joshua, Judges, and the four books of Kings. The history which Moses had written, and wherein the whole law was contained, was also parted into five books, called the Pentateuch, which are the foundation of religion. After the death of the man of God, we find the wars of

1445. Joshua, the conquest and division of the 2559. holy land, and the rebellions of the people, who are at various times chastised and re-established. Here are to

1405. be seen the victories of Othniel, 2599. who delivers them from the tyranny of Chushan, king of Mesopotamia, and fourscore years after, that of Ehud over

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A. C. over Eglon, king of Moab. About this time Phrygian Pelops, son of Tantalus, A. M. 2679.
1325. reigns in the Peloponnese, and gives his name to that famous country. Belus, king of the Chaldeans, receives divine honours from that people. The ungrateful Israelites fall again into servitude. Jabin, king of Canaan, subjects them; but Deborah the prophetess, who judged the people, and Barak, the son of Abinoam, defeat Sisera the general of that king's armies. Thirty years after, Gideon, victorious without fighting, pursues and overthrows the Midianites. Abimelech his son usurps the sovereign power by murdering his brothers, exercises it tyrannically, and loses it at last with his life. Jephthah stains his victory by a sacrifice, which cannot be excused but by a secret command from God, of which he has not been pleased to communicate any thing to us. During this age there happened some very considerable events among the Gentiles; for if we follow the computation of Herodote, which seems the most exact, we must place in these times, 514 years before Rome, and in the time of Deborah, Ninus the son of Belus, and the foundation of the first empire of the Assyrians. The seat of it was established at Nineveh,
1322. 2682.
1305. 2699.
1285. 2719.
1245. 2759.
1236. 2768.
1187. 2817.
Herod. l. 1. c. 26.
1267. 2737.
Gen. x. 11.

A. C. veh, an ancient and already famous A. M.
city, but beautified and adorned by
Ninus. Those who give 1300 years
to the first Assyrians, go upon the an-
tiquity of the city; and Herodote, who
allows them but 500, speaks only of
the duration of the empire, which
they begun under Ninus, son of Belus,
to extend into upper Asia. A little af-
ter, and during that conqueror's reign, Josh. xix.
ought to be placed the foundation, or 29.
1252. rebuilding of the ancient city of Tyre, 2752.
so celebrated for its navigation and colo- Joseph.
nies. Some time after Abimelech, we Antiq.
find the famous combats of Hercules, 8. 21.
son of Amphitryo, and those of The-
seus, king of Athens, who made but
one city of the twelve boroughs of
Cecrops, and gave a better form of go-
vernment to the Athenians. In the
days of Jephthah, while Semiramis,
widow of Ninus, and guardian of
Ninyas, enlarged the empire of the
Assyrians by her conquests, the cele-
brated city of Troy, already taken once
by the Greeks under Laomedon, its
third king, was again reduced to ashes
1184. by the Greeks, under Priam, son of 2820.
Laomedon, after a siege of ten years.

VEpoch. The taking of Troy.

THIS Epoch of the destruction of Troy, which happened about the 308th year after the departure out of Egypt, and

A. C. and 1164 years after the deluge; is A. M.
Fourth age of the world. considerable, as well by reason of the
importance of so great an event, cele- 2820.
brated by the two greatest poets of
1184. Greece and Italy; as because to this
date may be referred whatever is most
remarkable in the times called fabulous,
or heroic; fabulous, on account of the
fables, wherein the histories of those
times are enwrapped; heroic, on ac-
count of those whom the poets have
stiled sons of the gods, and heroes.
They lived not far from this period:
for in the days of Laomedon, Priam's
father, appear all the heroes of the
Golden Fleece; Jason, Hercules, Or-
pheus, Castor and Pollux, and the
rest, whom you very well know;
and in the time of Priam himself, dur-
ing the last siege of Troy, we see
Achilles, Agamemnon, Menelaus, U-
lysses, Hector, Sarpedon son of Jupi-
ter, Eneas son of Venus, whom the
Romans acknowledge for their found-
er; and so many others, from whom
illustrious families and whole nations
have gloried to descend. This Epoch
is, therefore, proper to collect all that
is most certain or beautiful in the fa-
bulous times. But what we find in
sacred history is every way more re-
1177. markable: the prodigious strength of 2887.

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A. C. Sampson, and his amazing weakness; A. M.
1176. Eli the high priest, venerable for his 2888.
piety, and unfortunate in the wicked-
1095. ness of his children; Samuel, an un- 2969.
blamable judge, and a prophet chosen of God to anoint the kings; Saul, the first king of the people of God, his victories, his presumption in sacrificing without priests, his disobedience ill justified by the pretence of religion, his reprobation, his fatal fall. In this period Codrus, king of Athens, laid down his life to save his people, and by his death procured them victory. His sons, Medon and Nileus, dispute the kingdom. On this occasion the Athenians abolished the regal dignity, and declared Jupiter sole king of the people of Athens. They created governors, or perpetual presidents, but liable to give account of their administration. These magistrates were called Archons. Medon, son of Codrus, was the first who exercised this magistracy, and it continued a long time in his family. The Athenians spread their colonies over that part of the lesser Asia which was called Ionia. The Eolian colonies were planted
1055. much about the same time, and all the 2949.
lesser Asia was filled with Grecian cities. After Saul, appears a David, that

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A. C. that admirable shepherd, the vanquish- A. M.
er of the proud Goliath, and of all the
enemies of the people of God; a great
king, a great conqueror, a great pro-
phet, worthy to sing the wonders of
divine omnipotence! a man, in short,
1034. after God's own heart, as he himself 2970.
terms him, and who, by his peni-
tence, made his very crime turn to
1014. his creator's glory. To this pious war- 2990.
rior succeeded his son, the wise, the
just, the peaceful Solomon, whose
1012. hands, undefiled with blood, were 2992.
judged worthy to build the temple of
God.

VI. Epoch. Solomon, or the temple finished. Fifth age of the world.

About the 3000th year of the 3000.
world, the 488th from the departure
out of Egypt, and to adjust the times
of sacred history with those of profane,
180 years after the taking of Troy, 250
before the foundation of Rome, and
1000 years before Jesus Christ, did
1004. Solomon finish that stupendous edifice.
1003. He solemnized the dedication of it with 3001.
an extraordinary piety and magnifi-
cence. This celebrated action is fol-
lowed by other wonders of Solomon's
reign, which ends with shameful weak-
nesses. He gives up himself to the love
of women; he fails both in head and in
heart, and his piety degenerates into
idolatry. God, though justly provok-

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A. C. ed, yet spares him in remembrance of A. M.
David his servant; but would not suffer
his ingratitude wholly to pass unpunish-
ed: He divided his kingdom after his
975. death, and under his son Rehoboam. 3029.
The brutal haughtiness of this young
prince made him lose ten tribes, whom
Jeroboam turned aside from their God,
and from their king. To prevent their
returning to the kings of Judah, he
prohibited their going to sacrifice at the
temple of Jerusalem, and set up golden
calves, to which he gave the name
of the God of Israel, that the change
might seem the less strange. The same
reason made him retain the law of
Moses, which he interpreted in his
Kings own way; but caused almost all its
i. 32. polity, as well civil as sacred, to be
observed; so that the Pentateuch con-
tinued always in veneration amongst
the seceding tribes.

Thus was the kingdom of Israel set
up against the kingdom of Judah. In
that of Israel, impiety and idolatry
triumphed. Religion, though often over-
clouded in that of Judah, still kept some
footing there. In those days the kings
of Egypt were powerful. The four
kingdoms were united under that
969. of Thebes. 'Tis thought Sesostris, 3035.
that famous Egyptian conqueror, was
the

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A. C. the Shishak king of Egypt, whom God made the instrument of chastising the impiety of Rehoboam. In the reign of Abijam, son of Rehoboam, we see the famous victory which the piety of that prince obtained over the schismatic tribes. A. M.

917. His son Asa, whose piety is commended in scripture, is there described as a man, who in his sicknesses relied more upon the aid of medicine, than 3087.

924. upon the goodness of God. In his time Omri king of Israel built Samaria, where he erected the throne of his 3080.

914. kingdom. This period is succeeded by Jehoshaphat's admirable reign, wherein flourish piety, justice, navigation, and the art of war. Whilst he exhibited another David to the kingdom of Judah, Ahab and his wife Jezebel, who reigned in Israel, to the idolatry of Jeroboam added all the impieties of the 3090.

899. Gentiles. They both perished miserably. God, who had bore with their idolatries, resolved to avenge on them the blood of Naboth, whom they had caused to be put to death, because he had refused, as the law of Moses enjoined him, to sell them the fee of the inheritance of his fathers. Their sentence was pronounced to them by the mouth of the prophet Elijah. Ahab was slain some 3105.

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A. C. time after, notwithstanding the precau- A. M.
897. tions he took for his safety. About 3107.
892. this time must be placed the founda- 3112.
tion of Carthage, which Tyrian Dido built in a situation, where, after the example of Tyre, she might trade to advantage, and aspire to the empire of the sea. 'Tis not easy to fix the time, when it took the form of a common-wealth; but the mixture of the Tyrians and Africans made it a city at once
888. martial and mercantile. The ancient 3116.
historians, who put its origin before the destruction of Troy, would make it conjectured, that Dido rather enlarged and fortified it, than that she laid its foundations. The face of affairs changed in the kingdom of Judah. Athaliah, the daughter of Ahab and Jezebel, brought impiety along with her into the house of Jehoshaphat. Jehoram, the son of so pious a prince, chose rather to imitate his father-in-law, than his father. The hand of God was upon him. His reign was short, and his end dreadful. In the midst of these chastisements, God wrought unheard of wonders, even in behalf of the Israelites, whom he was willing to call to repentance. They saw, unconverted, the miracles of Elijah and Elisha, who prophesied during the reigns of Ahab and

A. C. and five of his successors. In this A. M.
Marm. Arund. period Homer flourished, as did Hesiod thirty years before him. The primitive manners which they represent to us, and the vestiges of the ancient simplicity, which they still with great dignity retain, are of no small use to our understanding antiquities much more remote, and the divine simplicity of
884. scripture. Behold now dreadful scenes 3120.
in the kingdoms of Judah and Israel! Jezebel, by Jehu's order, thrown headlong from the top of a tower! In vain had she painted her face, and tired her head: Jehu trampled her under his horses feet: he smote Joram king of Israel, the son of Ahab: the whole house of Ahab was extirpated, and had well nigh drawn that of the kings of Judah into its destruction. King Ahaziah, son of Jehoram king of Judah, and of Athaliah, was slain in Samaria with his brethren, as being a kinsman and friend to the children of Ahab. As soon as this news was brought to Jerusalem, Athaliah resolved to dispatch all that remained of the seed royal, without sparing her own children, and to reign by the destruction of all her family. Only Jehoash the son of Ahaziah, a child yet in the cradle, was stolen from the fury of his grandmother.

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A. C. ther. Jehosheba sister of Ahaziah, and wife of Jehoiada the high-priest, hid him in the house of God, and saved that precious remnant of the house of David. Athaliah, who believed him murdered with the rest, lived without fear. Lycurgus now gave laws to Lacedemon. He is blamed for having calculated them all for war, after the example of Minos, whose institutions he had followed, and for having little provided for the modesty of the women, while, in order to make soldiers, he obliged the men to so laborious and temperate a life. Nothing was stirring in Judea against Athaliah; she thought herself quite secured by a reign of six years. But God was bringing her up an avenger in the sacred sanctuary of his

878. temple. When he had attained his seventh year, Jehoiada shewed him to some of the chief captains of the royal army, whom he had carefully prepared for such a discovery; and with the assistance of the Levites, he crowned the young king in the temple. All the people readily acknowledged him the heir of David and of Jehoshaphat. Athaliah, upon hearing the noise, coming up to quell the conspiracy, was dragged without the ranges of the temple, and received the treatment which her crimes deserved.

A. M.

Plato de Rep. l. viii. de leg. lib. i. Arist. Polit. lib. xi. c. 9.

3126.

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A. C. served. So long as Jehoiada lived, Jeho- A. M.
ash caused the law of Moses to be kept.
But after the death of that good priest,
being corrupted by the flatteries of his
courtiers, with them he gives himself
840. up to idolatry. The priest Zechariah, 3164.
son of Jehoiada, made bold to reprove
him; and Jehoash, unmindful of what he
owed to his father, commanded him
to be stoned. Vengeance quickly over-
839. took him. The year following Jehoash, 3165.
defeated by the Syrians, and fallen into
contempt, was assassinated by his own
servants; and Amaziah his son, a bet-
ter man than he, was placed upon the
825. throne. The kingdom of Israel, brought 3179.
low by the victories of the kings of
Syria, and by civil wars, recovered its
strength under Jeroboam II. more pi-
ous than his predecessors. Uzziah, o-
therwise called Azariah, son of Ama-
ziah, governed the kingdom of Judah
810. with no less glory. This is that fa- 3194.
mous Uzziah, who was smitten with
leprosy, and so many times reproved
in scripture, for having, in his latter
days, presumed to invade the priest's
office; and for having, contrary to the
prohibition of the law, offered incense
on the altar of perfumes. He was
obliged to be separated from the peo-
ple, king as he was, according to the

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A. C. law of Moses; and Jotham his son, A. M.
who was afterwards his successor, governed the kingdom wisely. Under the reign of Uzziah, the holy prophets, the chief of whom at that time were Hosea and Isaiah, begun to publish their prophecies in writing, and in particular books, the originals whereof they deposited in the temple, to serve for a monument to posterity. The prophecies of lesser extent, and orally delivered, were registered, according to custom, in the archives of the temple, with the history of their respective
776. times. The Olympic games, insti- 3228.
tuted by Hercules, and long discontinued, were revived. From this revival are deduced the Olympiads, whereby the Grecians reckoned their years. At this period ended the times, which Varro calls fabulous, because till this date profane history is full of confusion and fables; and the historical times begin, wherein the affairs of the world are related by more faithful and distinct narratives. The first Olympiad is distinguished by the victory of Chorebus. They returned every fifth year, and after the revolution of four. There, in an assembly of all Greece at Pisa first, and afterwards at Elis, were celebrated those famous combats,

in

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A. C. in which the victors were crowned with incredible applauses. Thus exercises were had in honour, and Greece became daily stronger, and more polite. Italy was still almost quite savage. The Latin kings of the posterity of Eneas reigned at Alba. Phul was king of Assyria. He is thought to be father of Sardanapalus, called, according to the Eastern custom, Sardan-Pul; that is, Sardan, the son of Pul. Some too are of opinion, that this Phul or Pul, was the king of Niniveh, who repented with all his people at the preaching of Jonah. This prince, attracted by the troubles of the kingdom of Israel, marched to invade it; but being pacified by Menahem, he confirmed him in the throne he had usurped by violence, and received, by way of acknowledgment, a tribute of a thousand talents. In the reign of his son Sardanapalus, and after Alcmeon, the last perpetual Archon of the Athenians, that people, whose humour insensibly led them to a popular government, diminished the power of their magistrates, and reduced the administration of the Archons to ten years. The first of this kind was Charops. Romulus and Remus descended of the ancient kings of Alba by

A. M.

771. 3233.

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A. C. by their mother Ilia, restored their grandfather Numitor to the throne of Alba, whom his brother Amulius had dispossessed of it; and immediately after they founded Rome, while Jotham reigned in Judah. A. R.

THAT city, which was one day to be mistress of the world, was founded towards the end of the third year of the sixth Olympiad; about four hundred and thirty years after the taking of Troy, from which the Romans imagined their ancestors sprung; and seven hundred fifty three years before Jesus Christ. Romulus being brought up hardily, amongst shepherds, and continually employed in warlike exercises, dedicated that city to the God of war, whom he called his father. About the time of Rome's infancy, happened the fall of the first Assyrian empire, through the softness of Sardanapalus. The Medes, a warlike people, animated by Arbaces their governor, set all the subjects of that effeminate prince an example of despising him. All revolted against him; and he perished at last in his capital city, where he was forced to burn himself alive with his women, his eunuchs, and his riches. From the ruins of that empire we behold three great kingdoms arise.

754. VII. Epoch. Romulus, or Rome founded. 3250. Years of Rome.

748. 6.

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A. C. arise. Arbaces, or Orbaces, by some A. R.
called Pharnaces, gave liberty to the
Medes, who, after a pretty long anar-
chy, had some very powerful kings.
Besides this, immediately after Sarda-
747. napalus, we see a second kingdom of 7.
the Assyrians appear, whereof Nineveh
continued the capital, and a kingdom of
Babylon. These two last kingdoms
were not unknown to profane authors,
and are celebrated in sacred history.
The second kingdom of Nineveh was
founded by Tilgath, or Tiglath, son
of Pilezer, called, for that reason,
Tiglath-pileser, to whom some give
also the name of Ninus the younger.
Baladan, by the Greeks named Bele-
sis, established the kingdom of Baby-
lon, where he is known by the name
of Nabonassar. Hence the era of Na-
bonassar, famous with Ptolemy and the
ancient astronomers, who reckoned
their years from that prince's reign.
It is proper here to take notice, that
the word Era signifies a number of
years begun at a certain period distin-
guished by some great event. Ahaz,
740. an impious and wicked king of Judah, 14.
being sore pressed by Rezin king of
Syria, and by Pekah, son of Remali-
ah, king of Israel, instead of having
recourse to God, who raised up those
enemies

A. C. enemies to punish him, sent and invited Tiglath-pileser, the first king of Assyria, or of Nineveh, who reduced the kings of Israel to the lowest extremity, and totally ruined that of Syria; but at the same time ravaged the kingdom of Judah, which had implored his assistance. Thus the kings of Assyria learned the road to the Holy Land, and resolved the conquest of it. They began with the kingdom of Israel, A. R.

721. which Shalmaneser, son and successor of Tiglath-pileser, utterly destroyed. Hoshea, king of Israel, had relied on the aid of Sabacon, otherwise named Sua, or So, king of Ethiopia, who had invaded Egypt. But that mighty conqueror was not able to deliver him out of the hand of Shalmaneser. The ten tribes, among whom the worship of God was extinguished, were carried away to Nineveh, and being scattered among the Gentiles, were so lost, that there is no longer any vestige of them to be found. Some few were left behind, who were mixed with the Jews, and made a small part of the kingdom of Judah. At this time hap- 33.

715. pened the death of Romulus. He was ever at war, and ever victorious; but in the midst of wars he laid the foun- 39.

714. dations of religion and laws. A long peace 40.

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A. C. peace afforded Numa his successor opportunity of finishing the work. He formed the religion, and civilized the savage manners of the Roman people. In his time colonies from Corinth, and some other cities of Greece, founded Syracuse in Sicily, Crotona, Tarentum, and perhaps some other cities in that part of Italy, to which former Grecian colonies, who had overspread the country, had already given the name of Great Greece. Mean while Hezekiah, the most pious and righteous of all the kings since David, A. R.

710. reigned in Judea. Sennacherib, son and successor to Shalmaneser, besieged him in Jerusalem with an innumerable host, which was cut off in one night by the hand of an Angel. Hezekiah, delivered in so wonderful a manner, served God, with all his people, more 44.

698. faithfully than ever. But after that prince's death, and under his son Manasseh, the ungrateful people forgot God, and fell into many disorders. 56.

687. The popular state was then forming among the Athenians, and they begun to elect annual Archons, the first of whom was Creon. Whilst impiety increased in the kingdom of Judah, the power of the kings of Assyria, who were to be its scourges, advanced under 67.

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A. C. der Esar-haddon, the son of Sennacherib. A. R.
681. He united the kingdom of Babylon with 73.
that of Nineveh, and equaled in the
greater Asia the empire of the first As-
677. syrians. Under his reign the Cuthites, 77.
2 Kings, a people of Assyria, afterwards called
xvii. 24. Samaritans, were sent to inhabit Sama-
Ezr. iv. ria. These joined the worship of God
2. to that of idols, and obtained of Esar-
haddon an Israelitish priest, who taught
them the service of the God of the
country, that is, the ceremonies of
the law of Moses. God, not willing
that his name should be utterly abolish-
ed in a land which he had given to his
2 Kings people, left his law there for a testimo-
xvii. 27, ny; but their priest gave them only
28, &c. the books of Moses, which the twelve
revolted tribes had retained in their
schism. The scriptures composed af-
terwards by the prophets, who sacrific-
ed in the temple, were had in detesta-
tion amongst them; which is the reason
the Samaritans receive only the Penta-
teuch to this day.

While Esar-haddon and the Assyrians were so powerfully establishing themselves in the greater Asia, the Medes begun also to render themselves considerable. Dejoces their first king, named Arphaxad in scripture, founded the stately city of Ecbatan, and laid the found-

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A. C. foundations of a great empire. They had placed him on the throne to crown his virtues, and to put an end to the disorders which anarchy occasioned among them. Conducted by so great a king, they supported themselves against their neighbours, but did not extend their dominion. Rome was advancing, but A. R. Herod. lib. i. c. 27.

671. weakly. Under Tullus Hostilius her third king, and by the famous combat of the Horatii and Curiatii, Alba was conquered and destroyed. Its citizens incorporated in the victorious city, considerably enlarged and strengthened it. Romulus was the first who had practised this method of augmenting the city, into which he admitted the Sabines and other conquered nations. They forgot their defeat, and became loyal subjects. Rome, by extending her conquests, formed her soldiery; and under Tullus Hostilius she began to learn that excellent discipline which rendered her afterwards mistress of the world. The 83.

670. kingdom of Egypt, weakened by its long divisions, was recovering under Psammeticus. This prince, who owed his crown to the Ionians and Carians, allowed them to settle in Egypt, till then shut up to strangers. On this occasion the Egyptians entered into commerce with the Grecians; and from this 84.

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A. C. this time likewise the history of Egypt, A. R.
hitherto mixed with pompous fables
through the artifice of the priests, be-
Herod. lib. 1. c. 95. gins, according to Herodote, to have
some certainty. Mean while the kings
of Assyria were growing more and more
formidable to all the East. Saosduchin,
son of Esar-hadden, called Nabuchod-
donosor in the book of Judith, defeat-
657. ed, in a pitched battle, Arphaxad king 97.
of the Medes. Flushed with this suc-
cess, he undertook the conquest of the
656. whole earth. With this design he pass- 98.
ed the Euphrates, and ravaged all be-
fore him as far as Judea. The Jews
had provoked God, by giving them-
selves up to Idolatry, after the example
of Manasseh; but they had repented
with that prince, wherefore God took
them also into his protection. The
conquests of Nabuchodonosor and
Holofernes his general, were stop-
ped all at once by the hand of a
woman. Dejoces, though beaten by
the Assyrians, left his kingdom in a
condition of advancing under his suc-
cessors. Whilst Phraortes, and Cyax-
ares the son of Phraortes, subdued Per-
642. sia, and pushed their conquests in the 112.
lesser Asia, as far as the banks of the
Halys, Judea beheld the wicked reign
641. of Amon, the son of Manasseh, pass 113.
away:

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A. C. away: and Josiah the son of Amon, A. R.
wise from a child, laboured to repair
the breaches made by the impiety of
the kings his predecessors. Rome,
whose king was Ancus Martius, sub-
dued some of the Latins under his
conduct; and continuing to make citi-
zens of her enemies, shut them up
within the compass of her walls. The
people of Veii, already weakened by
626. Romulus, suffered new losses. Ancus 128.
pushed his conquests as far as the neigh-
bouring sea, and built the city Ostia at
the mouth of the Tiber. At this time
the kingdom of Babylon was invaded
by Nabopolassar. That traitor, whom
Chinaladan, otherwise Sarac, had made
general of his armies against Cyaxares
king of the Medes, joined Astyages
son of Cyaxares, took Chinaladan in
Nineveh, destroyed that great city so
long mistress of the East, and mounted
his master's throne. Under this am-
bitious prince Babylon swelled with
pride. Judea, whose impiety increased
beyond measure, had every thing to
624. fear. Good king Josiah, by his pro- 130.
found humility, suspended for a little
the punishment his people had deserved;
610. but the evil waxed greater under his 144.
607. children. Nebuchadnezzar II. more 147.
terrible than his father Nabopolassar,
suc-

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A. C. succeeded him. That prince, bred up in pride, and continually exercised in war, made prodigious conquests both in the East and West; and Babylon threatened the whole earth with slavery. Its threats soon took effect with regard to the people of God. Jerusalem was given up to the haughty conqueror, who took it three several times: first, in the beginning of his reign, and fourth year of the reign of Jehoiakim, from whence are dated the seventy years of Jer. xxv. 11, 12. xxix. 10. the Babylonish captivity mentioned by the prophet Jeremiah: the second time under Jechonias, or Jehoiachin, son
599. of Jehoiakim; and the last time under Zedekiah, when the city was razed to
598. the ground, the temple reduced to ashes, and the king carried captive to Babylon, with Seraiah the high-priest, and the greatest part of the people. The most eminent of those captives were the prophets Ezekiel and Daniel. Among them likewise are to be counted the three young men, whom Nebuchadnezzar could neither force to worship his image, nor had power to destroy by fire. Greece was now flourishing, and the seven wise men were rendering
594. themselves illustrious. Some time before the desolation of Jerusalem, Solon, one of those seven sages, gave laws

A. R. 155. 156. 160.

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A. C. laws to the Athenians, and established A. R.
liberty upon the foundation of justice:
578. the Phocians of Ionia carried their first 176.
colony to Marseilles. Tarquinius Priscus, king of Rome, after having subjected part of Tuscany, and adorned the city with magnificent works, ended
566. his reign. In his time the Gauls, con- 188.
ducted by Bellovesus, possessed themselves of all the countries of Italy adjacent to the Po, while Segovesus his brother led another body of the same nation a great way into Germany. Servius Tullius, Tarquin's successor, instituted the Census, or list of the citizens disposed into certain classes, whereby that great city was regulated as a private family. Nebuchadnezzar beautified Babylon, which had enriched itself by the spoils of Jerusalem and the East: but it did not long enjoy them. That king, who had adorned
562. it with so much magnificence, saw up- 192.
on his death-bed the approaching ruin of Abyd. apud Euseb. l. ix. Præp. Ev. c. ult.
the haughty city. His son Evilmerodach, having rendered himself odious by his debaucheries, had not reigned long when he was slain by Nerigliſſor his brother-in-law, who usurped the kingdom. Pisistratus usurped also the
560. sovereign authority in Athens, which 194.
he found means to maintain for the space

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A. C. space of thirty years, amidst a number of vicissitudes, and which he even left to his children. Nerigliſſor could not suffer the power of the Medes, who were growing great in the East, and therefore declared war against them. While Astyages, son of Cyaxares I. was preparing for a vigorous resistance, he died, and left the war to be carried on by Cyaxares II. his son, called by A. R.

559. Daniel Darius the Mede. This last nominates for general of his army, Cyrus, the son of Mandane his sister, and of Cambyses king of Persia, which was subject to the empire of the Medes. The reputation of Cyrus, who had signalized himself in divers wars under Astyages his grandfather, united most of the kings of the East under the 195.

548. standards of Cyaxares. He took Cresus king of Lydia in his capital city, and made himself master of his immense 206.

543. riches: he subdued the other allies of the kings of Babylon, and extended his dominion not only over Syria, but even a great way into the lesser Asia. 211.

538. At last he marched against Babylon, took it, and subjected it to Cyaxares his uncle; who, no less touched with his fidelity than his exploits, gave him his only daughter and heir in marriage. 216.

537. In the reign of Cyaxares, Daniel, already 217.

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A. C. ready honoured under the preceding A. R.
reigns with several heavenly visions,
wherein he saw in manifest figures so
many kings and empires pass before
him, learned by a new revelation those
seventy famous weeks, in which the
times of the CHRIST, and the destiny of
the Jewish people are unfolded. It was
weeks of years, so that they contained
490: and this way of reckoning was
common amongst the Jews, who ob-
served the seventh year, as well as the
seventh day, with a religious rest.

536. Some time after this vision, Cyaxares 218.
died, as did also Cambyses the father
of Cyrus; and that great man who
succeeded them, joined the kingdom of
Persia, till then but obscure, to the
kingdom of the Medes, which he had
so vastly enlarged by his conquests.
Thus was he peaceable master of the
whole East, and founded the greatest
empire that had ever been in the
world. But what is most material to
the connexion of our epochs, is, that
this great conqueror, in the first year
of his reign, gave his decree for re-
building the temple of God at Jerusa-
lem, and re-establishing the Jews in
Judea.

We must stop a little at this period,
which is the most intricate of all an-
cient

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A. C. cient chronology, by reason of the difficulty of reconciling profane with sacred history. You have doubtless, SIR, already observed, that what I relate of Cyrus, is very different from what you have read of him in Justin; that he does not speak a word of the second kingdom of the Assyrians, nor of those famous kings of Assyria and Babylon, so renowned in sacred story; and that, in short, my account agrees very little with what that author tells us of the three first monarchies; namely, that of the Assyrians finished in the person of Sardanapalus, that of the Medes ended in the person of Astyages, grandfather of Cyrus, and that of the Persians begun by Cyrus, and destroyed by Alexander. A. R.

To Justin you may join Diodorus, with most of the Greek and Latin authors extant, who relate those pieces of history in a different manner from that which I have followed.

As to what regards Cyrus, profane authors are by no means agreed about his history: but I thought I ought rather to follow Xenophon with St. Jerom, than Ctesias a fabulous author, whom most of the Greeks have copied after, as Justin and the Latins have the Greeks, and even rather than Herodote himself, though he be a most judicious

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A. C. dicious writer. What determined me A. R.
to this choice was, that Xenophon's history, more coherent and more probable in itself, has this additional advantage, that it is more conformable to scripture, which by reason of its antiquity, and the connexion of the affairs of the Jewish nation, with those of the East, would merit to be preferred to all the Grecian histories, although we did not moreover know, that it was dictated by the Holy Spirit.

As to the three first monarchies, what most of the Greeks have written of them, has appeared doubtful to the wisest men of Greece. Plato shews in general, under the name of the priests of Egypt, that the Grecians were profoundly ignorant of antiquity: and Aristotle has ranked amongst the fabulous authors, those who wrote the Assyrian affairs.

Plat. in Tim.

Arist. Polit. v. 10.

The matter is, the Grecians were late of beginning to write, and being willing to entertain Greece, ever curious, with ancient histories, they composed them from confused memoirs, which they contented themselves with putting in an agreeable order, without much minding the truth.

And sure the manner, in which the three first monarchies are generally

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A. C. ranged, is evidently fabulous. For af- A. R.
ter having overthrown the Assyrian empire under Sardanapalus, the Medes are brought upon the stage, and then the Persians; as if the Medes had succeeded to the whole power of the Assyrians, and the Persians had established themselves on the ruin of the Medes.

But on the contrary, it is certain that, when Arbaces raised the Medes in revolt against Sardanapalus, he did but set them free, without subjecting to them the empire of Assyria. Herodote, followed in this by the ablest chronologers, makes their first king Dejoces appear fifty years after their revolt; and it is farther certain from the concurring testimony of that great historian and of Xenophon, not to mention others, that during the time allotted to the empire of the Medes, there were in Assyria some very powerful kings, who were formidable to the whole East, and whose empire Cyrus overthrew by the taking of Babylon.

Herod. l. 1. c. 96, 97.

Herod. l. 1. Xen. Cyrop. v, vi. &c.

If then most part of the Greeks, and of the Latins, who have followed them, say nothing of those Babylonish kings, if they allow no place to that great kingdom among the first monarchies, of which they relate the succession; in short, if we find little or nothing

A. C. nothing in their works concerning the famous kings Tiglath-pileser, Shalmaneser, Sennacherib, Nebuchadnezzar, and many others so renowned in scripture, and in the eastern histories; we must impute it, either to the ignorance of the Greeks, who were more eloquent in their narrations, than curious in their enquiries; or to our having lost what was most authentic and exact in their histories. A. R.

And indeed Herodote had promised a particular history of the Assyrians, which we have not got, whether it has been lost, or he has had not time to write it; and we may believe that so judicious an historian would not have omitted the kings of the second empire of the Assyrians, since Sennacherib, who was one of them, is still to be found named in the books we have extant of that great author, as king of the Assyrians and Arabians. Herod. l. i. c. 28. 47. Herod. lib. ii. c. 91.

Strabo, who lived in the time of Augustus, relates what Megasthenes, an ancient author, who lived near the days of Alexander, had left in writing about the famous conquests of Nabuchodonosor king of the Chaldeans, whom he makes to over-run Europe, penetrate into Spain, and carry his arms as far as the pillars of Hercules. Strab. lib. xv.

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A. C. Ælian names Thilgamus king of Assyria, who is, undoubtedly, the Tilgath, or Tiglath of sacred history; and we have in Ptolemy a catalogue of the princes, who ruled the great empires; among whom we find a long series of kings of Assyria unknown to the Grecians, and whom 'tis easy to reconcile with sacred history. A. R.

Ælian, lib. xii. Hist. Animal. c. 21.

It were too tedious to rehearse what the Syrian annals, what Berosus, Abydenus, or Nicolaus of Damascus narrate to us. Josephus and Eusebius of Cesarea have preserved to us the precious fragments of all those authors, as well as of a great many others, that were complete in their time, whose testimony confirms what the holy scripture tells us concerning the eastern antiquities, and particularly concerning the Assyrian history.

Jos. Ant. lib. ix. c. ult. x. c. 11. l. i. cont. Ap. Eus. Præp. Evang. lx.

As for the monarchy of the Medes, to which most profane historians give the second place in the catalogue of great empires, as distinct from that of the Persians, 'tis certain that the scripture always joins them; and you see, Sir, that, besides the authority of the sacred books, the very order of the facts demonstrates, that it is to that we ought to adhere.

The Medes before Cyrus, though pow-

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A. C. powerful and considerable, were eclips- A. R.
ed by the greatness of the kings of Babylon. But Cyrus having conquered their kingdom, by the united force of the Medes and Persians, whose master he afterwards by lawful succession became, as we have observed after Xenophon; it appears that the great empire, whereof he was founder, must have taken its name from both nations; so that that of the Medes, and that of the Persians, were but one and the same thing, though the Glory of Cyrus has made the name of the Persians to prevail.

We may likewise imagine, that before the war of Babylon, the kings of the Medes having extended their conquests on the side of the Grecian colonies in Asia Minor, were by this means famous among the Greeks, who ascribed to them the empire of the greater Asia, because they knew none but them of all the kings of the East. Yet the kings of Niniveh and Babylon, more powerful, but less known to Greece, have been almost quite forgot in what Grecian histories we have extant; and the whole time from Sardanapalus to Cyrus, has been given to the Medes alone.

Thus we need no longer to be at so

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A. C. much pains to reconcile, in this particular, profane with sacred history. For as to what regards the first kingdom of the Assyrians, scripture hints at it only by the by, and names neither Ninus the founder of that empire, nor, excepting Phul, any of his successors; because their history has no connexion with that of the people of God. As for the second Assyrians, the Greeks have been either entirely ignorant of them, or through not knowing them sufficiently, have confounded them with the first. A. R.

When therefore any one objects those Greek authors, who range the three first monarchies according to their fancy, and make the Medes succeed to the ancient empire of Assyria, without mentioning the new one, which the scripture exhibits so powerful; we have only to answer, that they have not been acquainted with that part of history; and that they are no less repugnant to the most curious and best informed authors of their own nation, than to holy scripture.

And, what in one word cuts off the whole difficulty, is, that sacred authors, being nearer, both in time and situation, to the eastern kingdoms; writing, besides, the history of a people, whose

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A. C. whose affairs are so interwoven with A. R.
those of the great empires, though they had no other than this advantage, might be sufficient to silence the Greeks, and the Latins who have copied after them.

If, nevertheless, some will persist in maintaining that commonly received order of the three first monarchies, and if, to preserve to the Medes alone the second rank which is given them, they will subject to them the kings of Babylon; yet by owning that after about an hundred years subjection, these regained their liberty by a revolt, they save in some measure the coherence of sacred history, but agree little with the best profane historians, to whom holy writ is more favourable, in that it constantly unites the empire of the Medes with that of the Persians.

But there still remains to be discovered to you one of the causes of the obscurity of those ancient histories, and it is this: as the kings of the East assumed several names, or, if you will, several titles, which afterwards took place of their proper names; and as different nations translated, or pronounced them differently, according to the respective idioms of each language, histories so very ancient, of which there remain so few authentic memoirs,

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A. C. must have been thereby very much ob- A. R.
scured. This confusion of names has doubtless caused a great deal of confusion in things themselves, and in persons.; and hence proceeds the difficulty we find to situate in the Grecian history the kings who have had the name of Ahasuerus or Assuerus, which was as much unknown to the Greeks, as known to the people of the East.

And indeed, who should think that Cyaxares were the same name with Assuerus, compounded of the word Ky, that is, Lord, and Axares, which manifestly coincides with Axuerus, or Assuerus? Three or four princes have bore the name, though they had others besides. Were we not informed that Nebuchadnezzar, Nebuchadrezzar, Nabuchodonosor, Nabuchodrosor, and Nabopolassar, are but one and the same name, or the name of one and the same man, we should have difficulty to believe it; and yet the thing is certain. Sargon is Sennacherib; Uzziah is Azariah; Zedekiah is Mattaniah; Joachas, or Jehoahas, was also called Shallum; Ezar-haddon, which is likewise wrote Asaraddon, or Asor-haddan, is named Asenaphar by the Cuthites; and by an oddity, of which we know not the origin, Sardanapalus finds himself named by

Ezr. iv. 2.

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A. C. by the Greeks, Tonos Concoleros. One A. R.
might make out a long list of eastern princes, who have, each of them, had several different names in history; but 'tis sufficient to have given you a general hint of the custom. Nor was it unknown to the Latins, among whom titles and adoptions multiplied names so variously. Thus the title of Augustus, and that of Africanus, became the proper names of Cesar Octavianus, and of the Scipio's; and thus were the Nero's Cesars. The thing is undoubted, and it is needless to dwell longer on so allowed a fact.

I do not intend, SIR, to trouble you any more with the difficulties of chronology, which are very little material to you. This, indeed, was of too great importance not to be cleared up in this place; and now having told you what is sufficient for our design, I resume the series of our epochs.

VIII Epoch. Cyrus, or the Jews restored. Sixth age of the world.

IT was then 218 years after the foundation of Rome, 536 years before Jesus Christ, at the expiration of the 70 years captivity in Babylon, and the same year that Cyrus founded the Persian empire, that that prince, chosen of God to be the deliverer of his people, and restorer of his temple, put his hand to the great work. Immediately after 536. 218.

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A. C. the publication of this order, Zerubbabel, the son of Shealtiel, attended by Jeshua, the son of Jozadak, the high priest, brought back the captives who
535. rebuilt the altar, and laid the foundations of the second temple. The Samaritans, jealous of their glory, wanted to have a share in this great work; and
Ezr. iv. 2, 3. upon pretence that they worshiped the God of Israel, though they blended his worship with that of their false gods, they besought Zerubbabel to permit them to rebuild the temple of God with him. But the children of Judah, who abhorred their mixed worship, rejected the proposal. The Samaritans provoked, thwarted their design by all manner of artifices and outrages. About this time, Servius Tullius, after having enlarged the city of Rome, formed the scheme of turning it
533. into a commonwealth. But he was cut off in the midst of these thoughts, by the counsel of his own daughter, and command of Tarquin the proud, his son-in-law. That tyrant took possession of the kingdom, wherein he exercised a long time all manner of violence. Mean while the empire of the Persians continued advancing. Besides those immense provinces of the greater Asia, the whole vast continent of the low-

A. R. 219.

221.

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A. C. lower Asia owned their sway; the Lydians and Arabians were subdued; A. R.

525. Egypt, so jealous of its laws, received theirs. The conquest of it was made by Cambyses the son of Cyrus. That 229.

522. brute did not long survive his brother Smerdis, whom an ambiguous dream caused him to murder privately. Smerdis the mage reigned some time under the name of Smerdis, the brother of Cambyses; but this imposture was soon 232.

521. detected. The seven chief lords conspired against him, and one of them was placed upon the throne. This 233.

Herod. lib. iv. c. 159. was Darius, Son of Hystaspes, who in his inscriptions stiled himself the best, and handsomest of all men. Several marks discover him to be the Ahasuerus of the book of Esther, though it is not a settled point. In the beginning of his reign the temple was finished, after various interruptions caused by the Samaritans. An irreconcilable hatred took place between the two nations, and nothing was more opposite than Jerusalem and Samaria. In the time of Darius, commence the liberty of Rome and Athens, and the great glory of Greece. Harmodius and Aristogiton, Athenians, deliver their country from Hipparchus, son of Pisistratus, and are slain by his guards. Hippias, the

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A. C. the brother of Hipparchus attempts, in vain, to support his title. He is expelled; and the tyranny of the family A. R.

510. of Pisistratus is utterly abolished. The Athenians, re-instated in their liberty, erect statues to their deliverers, and re-establish the popular government. Hippias throws himself into the arms of Darius, whom he finds already disposed to undertake the conquest of Greece, and all his hope now lies in his protection. At the time he was expelled, Rome also got rid of her tyrants. Tarquin the proud had rendered the regal dignity odious by his oppression and violence: the lewdness of Sextus his son 244.

509. gave it the finishing stroke. Lucretia deflowered, killed herself: her blood, and the harangues of Brutus, spirited up the Romans. The kings were banished, and consular government established upon the plan of Servius Tullius; but it was soon weakened by the jealousy of the people. In the first consulship, P. Valerius the consul, celebrated for his victories, became suspected by his citizens; and to satisfy them, was obliged to enact the law, which allowed an appeal to the people, from the senate and consuls, in all causes wherein the punishment of a citizen was concerned. The expelled 245.

Tar-

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A. C. Tarquins found friends: the neighbouring kings looked upon their banishment as an Indignity offered to all crowned heads; and Porsenna, king of the Clusians, a people of Hetruria, A. R.
507. took up arms against Rome; which being reduced to the last extremity, and almost taken, was saved by the valour of Horatius Cocles. The Romans performed wonders in defence of their liberty: Scevola, a young citizen, burned the hand which had missed Porsenna; Clelia, a young virgin, astonished that prince by her resolution: Porsenna left Rome in peace, and the 247.
500. Tarquins remained succourless. Hippias, for whom Darius declared, had some better Hopes. All Persia rose in his behalf, and Athens was threatened 254.
493. with a dreadful war. Whilst Darius was making preparations, Rome, that had so gallantly defended herself against foreign powers, had like to have fallen by her own hand: the jealousy had revived between the Patricians and Plebeians: the consular power, though already moderated by the Valerian law, seemed still exorbitant to a people too jealous of their liberty. They seceded to the Aventine mount: violent overtures proved fruitless; nothing could bring back the people, but the calm 261.

remon-

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A. C. remonstrances of Menenius Agrippa: A. R.
it was necessary, however, to find
some lenitives, and to grant the people
tribunes to defend them against the
consuls. The law which instituted
this new magistracy, was called the
sacred law; and such was the rise of the
tribunes of the people. Darius had at
last openly broke with Greece. His
son in law Mardonius, after over-run-
ning Asia, thought to overpower the
Grecians by his numbers: but Miltia-
490. des, with ten thousand Athenians, de- 264.
feated that vast army in the plain of Ma-
rathon. Rome was beating all her
enemies round about, and seemed to
have nothing to fear but from herself.
Coriolanus, a zealous patrician, and
the greatest captain she had, being ex-
pelled notwithstanding his services by
the popular faction, meditated the ruin
489. of his country, led on the Volsci a- 265.
488. gainst it, reduced it to the last extre- 266.
mity, and nothing but his mother could
appease him. Greece enjoyed not long
the tranquillity which the battle of Ma-
rathon had procured her. In order to
revenge the affront of Persia and Da-
rius, Xerxes his son and successor, and
grandson of Cyrus by his mother Atos-
480. sa, attacked the Grecians with 1100000 274.
fighting men, (some say 1700000)
with-

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A. C. without reckoning his naval force of A. R.
1200 ships. Leonidas, king of Sparta, with no more than 300 men, killed him 20000 of them at the streights of Thermopylæ, and bravely died with all his followers. By the conduct of Themistocles the Athenian, Xerxes's naval armament is the same year defeated near Salamis. That prince repassed the Hellespont in consternation;
479. and a year after, his land army, which 275.
Mardonius commanded, is cut to pieces nigh Platea, by Pausanias king of Lacedemon, and Aristides the Athenian, surnamed the just. The battle was fought in the morning, and in the evening of that famous day, the Ionian Greeks, who had shaken off the yoke of the Persians, killed thirty thousand of them in the battle of Mycale, under the conduct of Leotychides. That general, to hearten his soldiers, told them, that Mardonius was just defeated in Greece. The news proved true, either by some unaccountable effect of fame, or rather by a lucky hit of conjecture; and all the Grecians of the lesser Asia set themselves at liberty. That nation was gaining every where considerable advantages; and, a little before, the Carthaginians, then powerful, were beat in Sicily, which they had

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A. C. had invaded at the instigation of the Persians. Notwithstanding this ill success, they did not cease forming new designs upon an island, so commodious for securing the empire of the sea, which was the great aim of their republic. Greece enjoyed it then, but her attention was wholly turned upon
477. the East and the Persians. Pausanias had just freed the island of Cyprus from their yoke, when he conceived the design of enslaving his country. All his schemes proved abortive, notwithstanding the great promises of Xerxes: the traitor was betrayed by him he loved best, and his infamous affection
474. cost him his life. The same year Xerxes was slain by Artabanus, captain of his guards: either the perfidious wretch wanted to mount his master's throne, or else he dreaded the severity of a prince, whose cruel orders he had not readily enough executed. Artaxerxes Longimanus his son began
473. his reign, and shortly after received a letter from Themistocles, who, being proscribed by his citizens, made him a proffer of his service against the Grecians. He, well knowing how to prize so renowned a captain, gave him a great appointment, in spite of the jea-
467. lousy of the Satraps. That magnani-

A. R.
277.
280. Arist. Polit. v. 10.
281.
287.

mous

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A. C. mous prince protected the Jews, and A. R.
Ezr. vii. viii. in his twentieth year, memorable for its consequences, he permitted Nehe-
454. Nehem. ii. miah to rebuild Jerusalem with her 309
walls. This decree of Artaxerxes differs from that of Cyrus, in that Cyrus's related to the temple, and this was made for the city. At this decree,
Dan. ix. 25. foreseen by Daniel, and mentioned in his prophecy, the 490 years of his weeks commence. This important date has very solid foundations. The banishment of Themistocles is placed by Eusebius's chronicle, in the last year of the 76th Olympiad, which answers to the 280th of Rome. Other chronologists bring it a little farther down: the difference is inconsiderable, and the circumstances of time confirm Eusebius's date. They are taken from
Thucyd. lib. i. Thucydides, a most accurate historian; and this grave author, almost cotemporary, as well as fellow-citizen, with Themistocles, makes him write his letter in the beginning of the reign of Artaxerxes. Cornelius Nepos, an ancient and judicious, as well as elegant
Corn. Nep. in Themist. author, admits no doubt of this date after the authority of Thucydides; an argument so much the more solid, that another author, ancienter still than Thucydides, entirely agrees with him.

And

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A. C. And that is Charon of Lampſachus, A. R.
Plut. in Them. quoted by Plutarch; and Plutarch himſelf adds, that the annals, meaning thoſe of Perſia, are conformable to theſe two authors. He does not, however, follow them, but gives us no reaſon for it; and the hiſtorians, who begin the reign of Artaxerxes eight or nine years later, are neither of that time, nor of ſo great authority. It appears therefore unqueſtionable, that its beginning is to be placed towards the end of the 76th Olympiad, and near the 208th year of Rome, whereby the twentieth year of that prince muſt fall towards the end of the 81ſt Olympiad, and about Rome's 300th year. In fine, thoſe who caſt the beginning of Artaxerxes' reign lower, to reconcile authors, are reduced to ſuppoſe, that his father had, at leaſt, aſſociated him in the kingdom, when Themiſtocles wrote his letter; and which way ever it is, our date is aſcertained. This foundation being laid, the reſt of the computation is eaſy, which the ſequel will make evidently appear. After the decree of Artaxerxes, the Jews laboured hard in rebuilding their city and its walls, as Daniel had foretold. Nehemiah conducted the work with great prudence and reſolution, amidſt all the oppoſition
Dan. ix. 25.

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A. C. on made by the Samaritans, Arabians, A. R.
and Ammonites. The people ſtrenuouſly exerted themſelves, and Eliaſhib the high prieſt animated them by his example. Mean time the new magiſtrates, that had been given to the Roman people, fomented the diviſions of the city; and Rome, formed under kings, wanted the laws neceſſary for the good conſtitution of a commonwealth. The reputation of Greece, ſtill more celebrated for its government than for its victories, moved the Romans to take from thence their pat-
452. tern. So they ſent deputies to ſtu- 302.
dy the laws of the cities of Greece, and eſpecially thoſe of Athens, which were the moſt agreeable to the ſtate of their
451. republic. Upon this model, ten abſo- 303.
lute magiſtrates, who were created the year after under the name of De-
450. cemvirs, digeſted the laws of the 304.
twelve tables, which are the foundation of the Roman law. The people, charmed with the equity with which they compoſed them, ſuffered them to ingroſs the ſupreme power, which they
449. uſed in a tyrannical manner. Great 305.
commotions were now occaſioned by the incontinence of Appius Claudius, one of the Decemvirs, and by the murder of Virginia, whom her father choſe rather

A. C. rather to kill with his own hand, than A. R. suffer her to be prostituted to Appius's passion. The blood of this second Lucretia rouzed the Roman people, and the Decemvirs were expelled. While the Roman laws were forming under the Decemvirs, Ezra, a doctor of the law, and Nehemiah, governor of God's people, newly re-established in Judea, were reforming abuses, and inforcing the observance of the law of Moses by their example as well as authority. One of the principal articles of their reformation was, to oblige all the people, and particularly the priests, to put away the strange wives, whom they had married contrary to the law. Ezra put the sacred books into order, accurately revised them, and collected the ancient memoirs of the people of God, to compose the two books of the Paralipomena, or Chronicles, whereto he added the history of his own time, which was finished by Nehemiah. Their books conclude that long history begun by Moses, and uninterruptedly continued by succeeding authors down to the rebuilding of Jerusalem. The rest of sacred history is not written in the same order. While Ezra and Nehemiah were forming the last part of that great work,

Neh. xiii. Deut. xxiii. 3.

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A. C. work, Herodote, by profane authors called the father of history, began to write. Thus the last authors of sacred history coincide with the first authors of the Grecian history; and when it begins, that of the people of God, to take it only from Abraham, included already fifteen centuries. Herodote could not make any mention of the Jews in the history he has left us; and the Grecians had no need to be informed of any people but such as war, commerce, or renown made known to them. Judea, which was beginning with difficulty to rise from its ruins, attracted no regard. It was in those unhappy times that the Hebrew tongue ceased to be common. During the captivity, and afterwards by the commerce the Jews were obliged to have with the Chaldeans, they learned the Chaldaic language, which was very near a-kin to their own, and had almost the same idiom. For this reason they changed the ancient figure of the Hebrew letters, and wrote the Hebrew with Chaldaic characters, which were more in use among them, and easier to be formed. This change was easy between two neighbouring languages, whose letters had the same power, and differed only in shape. From that time A. R.

we

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A. C. we find the holy scripture among the Jews, only in Chaldaic characters; but the Samaritans ever retained the ancient way of writing it. Their posterity have persevered in this practice down to our days, and have, by that means, preserved to us the Pentateuch, which is called Samaritan, in ancient Hebrew characters, such as we find on medals, and on all the monuments of ages past. A. R.

The Jews lived pretty comfortably under the authority of Artaxerxes. That prince, reduced by Cimon (son of Miltiades) general of the Athenians, to make a shameful peace, despaired of conquering the Greeks by force, and now considered only how to profit by their divisions; which were come to a great height between the Athenians and Lacedemonians. These two states, by their jealousy of each other, divided
431. all Greece. Pericles an Athenian com- 323.
menced the Peloponnesian war, during which Theramenes, Thrasybulus, and Alcibiades, Athenians, rendered themselves renowned. In it too Brasidas and Myndarus, Lacedemonians, died bravely fighting for their country. This war having lasted 27 years, ended to the advantage of Lacedemon, which had engaged on its side Darius, surnamed

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A. C. named the baſtard, the ſon and ſucceſ- A. R.
404. ſor of Artaxerxes. Lyſander, cap- 350.
tain of the Lacedemonian fleet, took
Athens, and altered its form of go-
vernment. But Perſia ſoon perceiv-
ed ſhe had rendered the Lacedemoni-
401. ans too powerful. They ſupported the 353.
young Cyrus in his revolt againſt Ar-
taxerxes his elder brother, called Mne-
mon on account of his great memo-
ry, the ſon and ſucceſſor of Darius.
That young prince, ſaved from con-
finement and death by his mother Pari-
ſatis, meditates vengeance, wins the
hearts of the Satraps by his endearing
manner, over-runs the leſſer Aſia,
marches to give battle to the king his
brother in the heart of his empire,
wounds him with his own hand, and
too ſoon thinking himſelf ſure of the
victory, periſhes through his own raſh-
neſs. The ten thouſand Grecians who
followed his fortune, make that amaz-
ing retreat, which was, in the end,
conducted by Xenophon, a great phi-
loſopher and captain, who has wrote
the hiſtory of it. The Lacedemonians
continued their attacks upon the Per-
ſian empire, which Ageſilaus, king of
396. Sparta, made to tremble in the leſſer 358.
Aſia; but the diviſions of Greece called
him home to his own country. About
that

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A. C. that time the city of Veii, the formi- A. R.
dable rival of Rome's glory, after a
siege of ten years, and a great deal of
394. various success, was taken by the Ro- 360.
mans, under the conduct of Camillus.
His generosity gained him also another
conquest. The Falisci, whom he be-
sieged, surrendered to him, being touch-
ed with his sending them back their
children, whom a school-master had
delivered up into his hands. Rome
would not conquer by treachery, nor
take advantage of the perfidy of a vil-
lain, who abused the obedience of an
391. innocent age. A little after, the Galli 363.
Senones entered Italy, and laid siege to
390. Clusium. They gained over the Ro- 364.
mans the famous battle of Allia. Rome
was taken and burned. While the
Romans defended themselves in the ca-
pitol, their affairs were retrieved by
Camillus, whom they had banished. Polyb. l.
The Gauls had remained seven months i. c. 6.
masters of Rome, when being neces- lib. ii. c.
sarily called elsewhere, they withdrew 18. 22.
371. themselves, loaded with booty. During 383.
the broils of Greece, Epaminondas the
Theban signalized himself by his equi-
ty and moderation, as much as by his
victories. 'Tis remarked of him, that
he laid it down as an inviolable rule,
never to make a lye, even in jest. His
great

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A. C. great actions shine forth in the last A. R.
years of Mnemon, and first of Ochus.

Under so great a captain the Thebans are victorious, and the power of
359. Lacedemon is brought low. That of 395.
the kings of Macedon begins with Philip the father of Alexander the great. Notwithstanding the opposition of Ochus and Arses his son, kings of Persia, and the still greater difficulties created him in Athens by the eloquence of Demosthenes, a powerful asserter of liberty, that victorious prince, in the space of twenty years, subjected all Greece, where the battle of Cheronea, which he gained over the Athenians and their allies, gave him an abso-
338. lute power. In that famous battle, 416.
whilst he broke the Athenians, he had the joy to see Alexander, at the age of eighteen, plunge through the Theban troops, of Epaminondas's discipline, and among others, the Sacred Troop, called the Friends, which thought itself invincible. Thus master of Greece, and supported by a son of so great hopes, he begun to conceive higher designs, and meditated nothing less than the ruin of the Persians, against whom he was
337. declared captain-general. But their 417.
overthrow was reserved for Alexander.

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A. C. In the midst of the solemnities of a second marriage, Philip was assassinated by Pausanias, a young man of a good
336. family, to whom he had not done justice. The eunuch Bagoas, in the same year, killed Arses, king of Persia, and gave the kingdom to Darius, son of Arsames, surnamed Codomannus. This prince, by his valour, challenges our assent to the opinion, in other respects the most probable, which makes him descended from the royal family. Thus two brave kings begun their reigns together, Darius, son of Arsames, and Alexander, son of Philip. They looked upon each other with a jealous eye, and seemed born to dispute the empire of the world. But Alexander was willing to establish himself, before he attacked his rival. He revenged the
335. death of his father; he subdued the rebellious nations, who despised his youth; he beat the Greeks, who vainly attempted to shake off the yoke; and destroyed Thebes, where he spared nothing but the house and descendants of Pindar, whose odes were admired in Greece. Powerful and victorious he marches, after so many exploits, at the
334. head of the Grecians, against Darius,
333. whom he defeats in three pitched bat-
331. tles, enters triumphant into Babylon and

A. R. 418. 419. 420. 421. 423.

A. C. and Susa, demolishes Persepolis, the A. R.
330. ancient seat of the kings of Persia, 424.
327. pushes his conquests as far as the In- 427.
dies, and returns to Babylon, where
324. he dies, in the 33d year of his age. 430.

In his time Manasses, brother of Jaddus the high priest, raised some commotions among the Jews. He had
333. married the daughter of Sanballat a Sa- 421.
maritan, whom Darius had made Satrap of that country. Rather than put away this stranger, to which the council of Jerusalem, and his brother Jaddus, would oblige him, he embraced the schism of the Samaritans. Many Jews, to avoid like censures, joined him. From that time he resolved to build a temple near Samaria, upon mount Gerizim, which the Samaritans accounted holy, and to make himself high-priest of it. His father-in-law, who was in great favour with Darius, assured him of that prince's protection, and the consequences proved still more favourable to him. Alex-
332. ander arose: Sanballat deserted his 422.
master, and carried troops over to the victors during the siege of Tyre. And thus he obtained all he wanted; the temple of Gerizim was built, and the ambition of Manasses was satisfied. The Jews, however, still faithful to

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A. C. the Persians, refused Alexander the succours he demanded of them. He marched to Jerusalem, breathing revenge; but his wrath was turned away upon seeing the high-priest come out to meet him, with the priests in their ceremonial robes, preceded by all the people cloathed in white. He was shewn some prophecies, which foretold his victories: the prophecies were those of Daniel. He granted the Jews all their requests, and they observed the same fidelity to him, they had ever done to the kings of Persia. A. R.

326. During his conquests, Rome was 428.
325. engaged with the Samnites her neigh- 429.
324. bours, and had the utmost difficulty to 430.
reduce them, notwithstanding the valour and conduct of Papyrius Cursor, the most illustrious of her generals. After the death of Alexander, his empire was divided. Perdiccas, Ptolemy son of Lagus, Antigonus, Seleucus, Lysimachus, Antipater, and his
324. son Cassander; in a word, all his cap- 430.
tains trained up in war under so great a conquerour, thought to make themselves masters of it by force of arms.
324. They sacrificed to their ambition the 430.
318. whole family of Alexander, his bro- 436.
316. ther, his mother, his wives, his child- 438.
310. ren, and his very sisters: nothing was 444.
to

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A. C. to be seen but bloody battles, and A. R.
309. dreadful revolutions. In the midst of 445.
so many disorders, several nations of
Asia Minor, and the neighbourhood,
set themselves free, and formed the
kingdoms of Pontus, Bithynia, and
Pergamus. The goodness of the soil
made them afterwards rich and power-
ful. The Armenians too threw off at
the same time the Macedonian yoke,
and became a great kingdom. The
two Mithridates, father and son, found-
ed that of Cappadocia. But the two
most powerful monarchies that then
arose, were, that of Egypt founded
323. by Ptolemy son of Lagus, from whom 431.
312. proceed the Lagidæ, and that of Asia, 442.
or Syria, founded by Seleucus, from
whom come the Seleucidæ. The lat-
ter comprehended, besides Syria, those
vast and rich provinces of the upper
Asia, which composed the empire of
the Persians. Thus the whole East be-
came subject to Greece, and learned
its language; while Greece itself was
oppressed by Alexander's captains.
Macedon his ancient kingdom, which
gave masters to the East, fell a prey to
the first comer: Cassander's sons drove
each other out of that kingdom. Pyr-
296. rhus, king of Epirus, who had seized 458.
on part of it, was expelled by Antigo-

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A. C. nus's son, Demetrius Poliorcetes, A. R.
294. whom he expelled also in his turn: 460.
289. He is himself driven out once more by 465.
286. Lysimachus, and Lysimachus by Se- 468.
281. leucus, whom Ptolemy Ceraunus, be- 473.
ing expelled Egypt by his father Ptole-
my I. treacherously murdered, not-
withstanding the favours he had re-
280. ceived from him. This perfidious vil- 474.
lain had no sooner usurped Macedon,
than he was attacked by the Gauls,
and fell in a battle he fought with
279. them. During the troubles of the 475.
East, they came into the lesser Asia,
headed by their king Brennus; and
settled in Gallo-grecia, or Galatia, so
called from their name, whence they
penetrated into Macedonia, which they
ravaged, and made all Greece trem-
ble. But their army perished in the
sacrilegious attempt upon the temple of
278. Delphos. That nation was ever enter- 476.
prizing, but every where unsuccessful.
283. Some years before the affair of Del- 471.
phos, the Gauls of Italy, whom their Polyb. lib. ii. 20.
continual wars and frequent victories
rendered the terrour of the Romans,
were stirred up against them by the
Samnites, the Brutians, and the Hetru-
rians. They gained at first a new
victory, but sullied the glory of it by
putting to death some ambassadors.

The

A. C. The Romans fired with indignation, A. R.
march against them, defeat them,
invade their territories, where they plant
282. a colony, beat them twice more, sub- 472.
ject one part of them, and reduce the
other to sue for peace. After the east-
ern Gauls were driven out of Greece,
277. Antigonus Gonatas, son of Demetrius 477.
Poliorcetes, who had reigned twelve
years in Greece, but little of that time
in peace, made an easy purchase of
280. Macedonia. Pyrrhus was employed 474.
elsewhere. Expelled that kingdom,
he hoped to satisfy his ambition by the
conquest of Italy, whither he was
called by the Tarentines. The battle,
which the Romans had won over them
and the Samnites, left them no other
resource. He gained some victories over
the Romans, which brought them very
279. low. The elephants of Pyrrhus asto- 475.
nished them: but the consul Fabricius
soon shewed the Romans, that Pyr-
rhus might be conquered. The king
and the consul seemed to dispute the
glory of generosity, yet more than that
of arms: Pyrrhus gave up to the con-
sul all the prisoners without ransom,
saying, "That war should be made
"with steel, not with silver:" and
278. Fabricius sent back to the king, his 476.
perfidious physician, who had come to

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A. C. him with an offer to poison his master. A. R.
In these days the Jewish religion and nation begins to be known among the Greeks. That people, well treated by the kings of Syria, lived quietly according to its own laws. Antiochus Theus, grandson of Seleucus, spread them over the lesser Asia, whence they extended themselves into Greece, and every where enjoyed the same privileges and liberties with the other citizens. Ptolemy, son of Lagus, had already settled them in Egypt. Under his son Ptolemy Philadelphus their Scriptures were turned into Greek, and then appeared that celebrated version, called the Septuagint. It was performed by seventy old men, whom Eleazar the high-priest had sent to the king, at his desire. Some will have it, that they translated no more than the Pentateuch. The rest of the sacred books might afterwards have been put into Greek for the use of the Jews, that were dispersed over Egypt and Greece, where they forgot not only their own ancient language, which was the Hebrew, but also the Chaldaic, which they had learned in their captivity. They formed to themselves a Greek mixed with Hebraisms, which is called the Hellenistic language; and in

Joſ. Ant. xii. 3.

Joſ. Ant. l. i. c. 1. lib. xii. c. 2.

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A. C. in this both the Septuagint, and the whole New Testament are written. During this dispersion of the Jews, their temple was celebrated over the whole earth, and all the eastern kings presented there their offerings. The attention of the West was fixed upon the war between the Romans and A. R.

275. Pyrrhus. At length, that king was defeated by the consul Curius, and repassed into Epirus. He had not been long at rest there, when he proposed to indemnify himself on Macedon for 479.

274. his ill success in Italy. Antigonus Gonatas was confined to Thessalonica, being forced to quit to Pyrrhus all the 480.

272. rest of the kingdom. He again took courage, whilst the restless and ambitious Pyrrhus made war upon the Lacedemonians and Argives. The two adverse kings were brought into Argos at one and the same time, by two opposite factions, and two different gates. A great battle was fought in the city, where a mother seeing her son pursued by Pyrrhus, whom he had wounded, knocked out that prince's brains with a stone. Antigonus thus rid of such an enemy, recovered Macedon, which, after some revolutions, remained in the peaceable possession of his family. The Achean league prevented its 482.

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A. C. growth in power. This was the laſt A. R.
bulwark of the liberty of Greece, and this it was, which produced her laſt heroes in Aratus and Philopemen. The Tarentines, whom Pyrrhus had amuſed with hopes, called the Carthaginians to their aid after his death. But this ſuccour proved of no uſe to them: they were beat with the Brutians and Samnites their allies. Theſe, after ſeventy two years continual war, were forced to ſubmit to the Roman yoke. Tarentum quickly followed them: the neighbouring ſtates could not hold out: and thus all the ancient nations of Italy were ſubdued. The Gauls, often beat, durſt not ſtir. After 480 years war, the Romans, finding themſelves maſters of Italy, began to turn their eyes abroad: they now conceived a jealouſy of the Carthaginians growing too powerful in their neighbourhood, by the conqueſts they were making in Sicily; from whence they had made an attack upon them, and upon Italy, by coming to the aſſiſtance of the Tarentines. The republic of Carthage commanded both coaſts of the Mediterranean. Beſides that of Afric, which ſhe almoſt entirely poſſeſſed, ſhe had extended herſelf on the Spaniſh ſide through the Streights. Polyb. lib. i. ii. i.

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A. C. Streights. Thus mistress of the sea, and of commerce, she had seized on the islands of Corsica and Sardinia. Sicily had difficulty to defend itself, and Italy was too nearly threatened not to be
264. alarmed. Hence the Punic wars, notwithstanding treaties, but ill observed on both sides. The first taught the Romans to fight upon the sea. They were presently masters in an art which they were not acquainted with; and the consul Duilius, who fought the
260. first naval battle, gained it. Regulus
259. supported that glory, and landed in
256. Afric, where he had to engage that prodigious serpent, against which he was obliged to employ his whole army. Every thing yields: Carthage reduced to the last extremity, is saved solely by the aid of Xantippus the Lacedemonian. The Roman general is
255. beat and taken; but his captivity renders him more glorious than his victories. Being sent back, upon his parole, to negotiate an exchange of prisoners, he comes and maintains in the senate the law, which cut off all hope from such as suffered themselves to be taken, and returns to a certain death. Two dreadful shipwrecks forced the Romans to abandon, once more, the empire of the sea to the Carthaginians. Victory remain-

A. R. 490. 494. 495. 498. 499.

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A. C. remained long doubtful between the two nations, and the Romans were ready to yield: but they repaired their
241. fleet. One single battle decided, and the consul Lutatius put an end to the war. Carthage was obliged to pay tribute, and to give up, together with Sicily, all the islands that lay between Sicily and Italy. The Romans gained that whole island, except what belonged to Hiero king of Syracuse their ally. After the war was ended, the Carthaginians had like to have been ruined by an insurrection of their army. They had, according to their custom, composed it of foreign troops, who revolted for their pay. Their cruel government caused almost all the cities of their empire to join those mutinous troops; and Carthage, closely besieged, had been undone, but for Hamilcar, surnamed Barcas. He alone had supported the last war. To him his citizens
238. owed also the victory they got over the rebels: but it cost them Sardinia, which the revolt of their garrison laid open to the Romans. For fear of involving herself in a new quarrel with them, Carthage yielded up, with reluctance, that important island, and submitted to an augmentation of her tribute. She now turned her thoughts towards

A. R. 513. 516.

Polyb. lib. i. c. 62, 63. lib. ii. c. 1.

Polyb. lib. i. 79. 83. 88.

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A. C. towards re-eſtabliſhing her dominion in A. R.
Spain, which had been ſhaken by the
230. revolt. Hamilcar paſſed into that pro- 524.
vince with his ſon Hannibal, then but
nine years old; and there fell in a bat-
tle. During nine years that he car-
ried on the war there with equal con-
duct and courage, his ſon was forming
under ſo great a captain, and at the
ſame time imbibing an implacable ha-
tred to the Romans. His kinſman Aſ-
drubal was appointed his father's ſuc-
ceſſor. He governed his province with
a great deal of prudence, and built in
it New Carthage, which held Spain
in ſubjection. The Romans were en-
gaged in a war with Teuta Queen of
Illyria, who exerciſed piracies all along
the coaſt with impunity. Fluſhed
with the booty ſhe made of the Greeks
and people of Epirus, ſhe deſpiſed the
Romans, and put their ambaſſador to
death. But ſhe was ſoon humbled:
229. the Romans left her nothing but a 525.
228. ſmall part of Illyria, and gained the 526.
iſland of Corfu, which that queen had
uſurped. They then cauſed themſelves
to be reſpected in Greece by a ſolemn
embaſſy, and this was the firſt time
their power was known there. Aſ-
Polyb. lib. ii. c. 21. 22. drubal's great progreſs gave them ſome
jealouſy, but the Gauls of Italy divert-
ed

A. C. ed their Attention from the affairs of A. R.
Spain. Five and forty years had they
remained quiet. The youth, who had
Id. eod. lib. c. 21. grown up in that time, thought no more
of paſt loſſes, but began to threaten
Rome. The Romans, in order to at-
tack with the more ſecurity ſuch tur-
bulent neighbours, firſt made ſure of the
Carthaginians. A treaty was conclud-
ed with Aſdrubal, who engaged not
224. to paſs beyond the Ebro. The war 530.
between the Romans and Gauls was
carried on with fury on both ſides:
the Tranſalpines joined the Ciſalpines:
all were beaten. Concolitanus, one
of the Gauliſh kings, was taken in
battle: Aneroeſtus, another king, kill-
ed himſelf. The Romans, victorious,
paſſed the Po for the firſt time, be-
ing reſolved to ſtrip the Gauls of the
lands adjacent to that river, of which
they had been in poſſeſſion for ſo
220. many ages. Victory followed them, 534.
wherever they went: Milan was tak-
en; almoſt the whole country was ſub-
jected. About this time Aſdrubal died;
and Hannibal, though but five and
twenty years of age, was made choice
of to fill his place. From that mo-
ment war was foreſeen. The new
governor undertook openly to ſubdue
Spain, without any regard to treaties.
Then

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A. C. 219. Then Rome heard the complaints of Saguntum her ally. Roman ambaſſadors go to Carthage. The Carthaginians, now recovered, were no longer in the humour of yielding. Sicily ſnatched out of their hands, Sardinia unjuſtly taken from them, and the augmented tribute, ſtuck deeply in their ſtomachs. So the faction that was for abandoning Hannibal, found itſelf but weak. That general had his eyes every where. Some ſecret embaſſies had aſſured him of the Gauls of Italy, who, no longer in condition to attempt any thing by their own ſtrength, embraced this opportunity of retrieving themſelves. Hannibal croſſes the Ebro, the Pyrenees, the whole Tranſalpine Gaul, the Alps, and falls down, as it were in a moment, upon Italy. The Gauls do not fail to ſtrengthen his army, and make
218. a laſt effort for their liberty. Four
217. battles loſt threaten the fall of Rome.
216. Sicily ſides with the conqueror.
215. Hieronymus, king of Syracuſe, declares
212. againſt the Romans: almoſt all Italy abandons them; and the laſt reſource of the republic ſeems cut off in Spain with the two Scipio's. In ſuch extremities Rome owed its preſervation to three great men. The conſtancy of Fa-

A. R. 535. 536. 537. 538. 539. 542.

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A. C. Fabius Maximus, who, despising popular clamours, made war by way of retreat, was a bulwark to his country. A. R.

214. Marcellus, who raised the siege of No- 540.

212. la, and took Syracuse, inspired the troops with new vigour by those actions. But Rome, though she admired these two great men, thought she saw somewhat still greater in the young Scipio. The wonderful success of his counsels, confirmed the entertained opinion, that he was of race divine, 542.

211. and that he conversed with the gods. 543.

210. At the age of four and twenty, he undertakes to go into Spain, where his father and uncle had just before lost their lives: he attacks New Carthage, as if he had acted by inspiration, and his soldiers carry it at the first assault. All that see him are won over to the 544.

206. Roman people: the Carthaginians give up Spain to him: upon his arrival in 548.

203. Afric, kings submit to him: Carthage trembles in her turn, and sees her armies defeated. Hannibal, sixteen years victorious, is in vain called home, and cannot defend his country: Scipio gives 551.

202. law to it; the name of Africanus is his reward. The Roman people having humbled the Gauls and Africans, sees nothing more to fear, and henceforth makes war with hazard. 552.

In

A. C. 250. In the middle of the first Punic war, Theodotus, governour of Bactria, withdrew a thousand cities from the obedience of Antiochus, surnamed Theus, son to Antiochus Soter king of Syria. Almost all the East followed this example. The Parthians revolted under the conduct of Arsaces, chief of the house of the Arsacidæ, and founder of an empire, which extended by degrees over all the upper Asia. A. R. 504.

The kings of Syria and Egypt, bloodily set against each other, meditated nothing but mutual destruction, either by force or fraud. Damascus and its territory, called Celo-Syria, which was frontier to both kingdoms, was the subject of their quarrels, and the affairs of Asia were entirely distinct from those of Europe.

During all these times philosophy flourished in Greece. The Italic and Ionic sects stored it with great men, amongst whom crept in a number of extravagants, whom, however, Greece, fond of novelty, honoured with the name of philosophers. In the time of Cyrus and Cambyses, Pythagoras commenced the Italic sect in Great Greece, in the neighbourhood of Naples. Much about the same time Thales the Milesian formed the Ionic sect. Thence sprung

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A. C. ſprung thoſe great philoſophers, Heraclitus, Democritus, Empedocles, Parmenides; Anaxagoras, who, a little before the Peloponneſian war, demonſtrated the world framed by an eternal ſpirit; Socrates, who, a little after brought back philoſophy to the ſtudy of good manners, and was the parent of moral philoſophy; Plato his diſciple, head of the academy; Ariſtotle Plato's ſcholar, and preceptor to Alexander, chief of the Peripatetics; under Alexander's ſucceſſors, Zeno, called the Cittian, from a town in the iſle of Cyprus, where he was born, chief of the Stoics; and Epicurus the Athenian, head of the philoſophers named after him: if, indeed, we may ſtile thoſe men philoſophers, who openly denied a providence, and quite ignorant of moral duty, defined virtue by pleaſure. We may reckon among the greateſt philoſophers Hippocrates, the father of phyſic, who ſhone amidſt the reſt in thoſe happy days of Greece. The Romans had at the ſame time another kind of philoſophy, which did by no means conſiſt in diſputations, and diſcourſes; but in frugality, in poverty, in the labours of a rural life, and in the toils of war, they placing their glory in that of their country, and

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A. C. and of the Roman name: which at A. R.
length rendered them masters of Italy
and Carthage.

IX Epoch. Scipio, or the conquest of Carthage.

In the 552d year from the foundation of Rome, about 250 years after the foundation of the Persian monarchy, and 202 before Jesus Christ, Carthage was subjected to the Romans. 552.

202. Hannibal, however, continued to raise them up enemies under-hand, wherever he could: but he did only draw all his friends, both old and new, into the ruin of his country and his own.

198. By the victories of the consul Flamini- 556.

196. us, Philip king of Macedon, an ally 558. of the Carthaginians, was humbled, the other kings of Macedon brought low, and Greece freed from their yoke. The Romans attempted to procure the death of Hannibal, whom they found still formidable, even after his overthrow.

195. That great captain, forced 559. to fly his country, stirred up the East against them, and drew their arms in-

193. to Asia. Through his powerful per- 561. suasions, Antiochus, surnamed Magnus, king of Syria, became jealous of their power, and made war upon them: but in carrying it on he did not follow the counsels of Hannibal, who had engaged him in it. Beat by sea and land, he received the terms imposed on him by

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A. C. by the consul Lucius Scipio, brother of Scipio Africanus, and was confined A. R.
182. to mount Taurus. Hannibal having 572.
fled for refuge to Prusias king of Bithynia, escaped the hands of the Romans by Poison. They are now dreaded all over the earth, and will no longer suffer any other power but theirs. Kings were obliged to give them their children as hostages of their fidelity. Antiochus, afterwards called Illustris, or Epiphanes, second son of Antiochus Magnus king of Syria, remained a long time at Rome in that quality: but
176. about the end of the reign of Seleucus 578.
Philopator, his elder brother, he was restored; and the Romans would have in his stead, Demetrius Soter the king's
175. son, then ten years of age. In this 579.
critical juncture, Seleucus died; and Antiochus usurped the kingdom of his nephew. The Romans were intent upon the affairs of Macedon, where Perseus was disturbing his neighbours, and would no longer stand to the conditions imposed on his father
173. king Philip. Then begun the perse- 581.
cutions of the people of God. Antiochus Illustris reigned like a mad-man: he bent all his fury against the Jews, and attempted to destroy the temple, the law of Moses, and the whole nation.

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A. C. on. The authority of the Romans A. R.
171. kept him from making himself master 583.
of Egypt. They made war upon Perseus, who being readier to undertake than to execute, lost his allies by his covetousness, and his armies by his
168. cowardice. Vanquished by the consul 586.
Paulus Æmilius, he was forced to surrender himself into his hands. Gentius king of Illyria his ally, reduced in thirty days by the Pretor Anicius, had just met with a like fate. The kingdom of Macedon, which had stood seven hundred years, and had near two hundred given masters, not only to Greece, but even to the whole East, was now no more than a Roman province. The fury of Antiochus increased against God's people. Then do we see, the noble stand made by Mattathias the priest, of the race of Phinehas,
167. and imitator of his zeal; the injunc- 587.
166. tions he gives on his death-bed for the 588.
safety of his people; the victories of Judas Maccabeus his son, notwithstanding the infinite number of his enemies; the rise of the family of the Asmoneans, or Maccabees; the new dedica-
165. tion of the temple, which the Gentiles 589.
164. had profaned, the pontificate of Judas, 590.
and the glory of the priesthood restored; the death of Antiochus befitting his im-

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A. C. impiety and pride; his feigned conversion during his last illness, and the unappeased wrath of God upon that haughty king. His son Antiochus Eupator, yet a minor, succeeded him, under the guardianship of Lysias his governour. During this minority, Demetrius Soter, who was at Rome as an hostage, thought he might get himself restored; but he could not prevail with the senate to send him back into his kingdom: the Roman policy A. R.

163. chose rather an infant king. Under Antiochus Eupator the persecution of God's people, and the victories of Ju- 591.

162. das Maccabeus continue. Division takes place in the kingdom of Syria. Demetrius makes his escape from Rome; his people acknowledge him; the young Antiochus is put to death with Lysias his tutor. But the Jews are no better treated under Demetrius, than they were under his predecessors; and he meets with the same fortune; his generals are beat by Judas Maccabeus; and the hand of the haughty Nicanor, which he had so often stretched out against the temple, is hung up be- 592.

161. fore it. But not long after, Judas, overpowered by numbers, was slain fighting with astonishing bravery. His brother Jonathan succeeds to his command, and 593.

supports

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A. C. supports his reputation. Though reduced to extremity, his courage never failed him. The Romans, fond to humble the kings of Syria, granted the Jews their protection, as also the alliance which Judas had sent to request of them, yet without any succours: however, the glory of the Roman name proved no small support to the
154. distressed people. The troubles of Syria increased daily. Alexander Balas, who boasted himself the son of Antiochus Illustris, was placed upon the throne by the people of Antioch. The kings of Egypt, perpetual foes to Syria, fomented its divisions, in order to profit by them. Ptolemy Philometor supported Balas: the war was bloody:
150. Demetrius Soter was killed in it, and left to revenge his death, only two young princes, yet under age, Demetrius Nicator, and Antiochus Sidetes. Thus the usurper remained in peaceable possession, and the king of Egypt gave him his daughter Cleopatra in marriage. Balas, now fancying himself beyond all danger, plunged into debauchery, and drew upon himself the
150. contempt of all his subjects. At this
1 Mac. xi. 2. time Philometor judged the famous process, which the Samaritans raised against the Jews. Those schismatics,

A. R. 600
600
604
604

ever

A. C. ever set against the people of God, never failed to join their enemies; and, in order to please Antiochus Illustris 167. their persecutor, had dedicated their temple on mount Gerizim to Jupiter Hospitalis. Notwithstanding this profanation, those impious wretches had the boldness, some time after, to maintain, before Ptolemy Philometor at Alexandria, that this temple ought to be preferred to that of Jerusalem. The parties debated it before the king, and engaged on both sides, upon pain of death, to make good their pretentions, from the express terms of the law of Moses. The Jews gained their cause, and the Samaritans were punished with death, according to agreement. The same king gave permission to Onias, of the priestly race, to build in Egypt the temple of Heliopolis, after the model of that of Jerusalem: an undertaking which was condemned by the whole council of the Jews, and judged contrary to the law. In the mean time Carthage was bestirring herself again, being unable to bear the laws which Scipio Africanus had imposed on her. The Romans resolved her total overthrow, and the third Punic war was 148. undertaken. Young Demetrius Nicator, now past childhood, began to think

A. R. 587. Jos. Ant. lib. xii. c. 7.

Jos. Ant. lib. xiii. c. 6.

Ibid.

606.

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A. C. think of recovering the throne of his ancestors; and the softness of the usurper gave him every thing to hope. A. R.

146. Balas was troubled at his approach: his father-in-law Philometor declared against him, because Balas would not suffer him to seize upon his kingdom: the ambitious Cleopatra his wife forsook him, to marry his enemy, and he was cut off by the hand of his own people, after the loss of a battle. Philometor died a few days after, of the wounds he there received, and Syria was delivered from both her enemies. The world saw at that same time the fall of two great cities. Carthage was taken, and reduced to ashes by Scipio Æmilianus, who, by that victory, confirmed the surname of Africanus in his family, and approved himself the worthy heir of the great Scipio his grandfather. Corinth shared the same fate, and the Achean republic perished with it. The consul Mummius razed to the ground that city, the most voluptuous, and most adorned in Greece. He transported its incomparable statues to Rome, without knowing the value of them. The Romans were ignorant of the arts of Greece, and contented themselves with the knowledge of war, politics, and agriculture. During the 608.

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troubles of Syria the Jews fortified themselves: Jonathan was courted by both parties, and Nicator, victorious, treated him as his brother. His kind-
144. ness was soon requited: for in a sedition, the Jews coming speedily to his aid, delivered him out of the hands of the rebels. Jonathan was loaded with honours; but when once the king thought himself secure, he resumed the designs of his ancestors, and the Jews were harassed as formerly. The troubles of Syria broke out a-fresh: Diodorus, surnamed Tryphon, brought up a son of Balas, whom he named Antiochus Theus, and served him for a guardian during his minority. The pride of Demetrius caused an insurrection against him; all Syria was in a
143. flame: Jonathan knew how to improve the conjuncture, and renewed his alliance with the Romans. Every thing was prospering with him, when Tryphon, by a breach of faith, caused him to be slain with his children. His brother Simon, the most prudent and fortunate of the Maccabees, succeeded him; and the Romans patronized him, as they had done his predecessors. Tryphon was no less treacherous to his ward Antiochus, than he had been to Jonathan. He put the youth to death

A. C. A. R. 610. 611.

by

A. C. by the means of physicians, upon pre- A. R.
tence of causing him to be cut for the
stone, which he had not, and made
himself master of a part of the king-
dom. Simon took the side of Deme-
trius Nicator the lawful king, and,
after having obtained of him the liber-
ty of his country, he maintained it by
force of arms against the rebel Try-
phon. The Syrians were driven out
of the citadel, which they held in Je-
rusalem, and afterwards out of all the
142. strong holds in Judea. The Jews, 612.
thus freed from the yoke of the Gen-
tiles by the valour of Simon, vested
the royal powers in him and his fami-
ly: and Demetrius Nicator consented
to this new establishment. There be-
gins the new kingdom of God's people,
and the principality of the Asmoneans
ever joined to the high-priesthood. In
those days the empire of the Parthians
was extended over Bactria and the In-
dies by the victories of Mithridates,
the most valiant of the Arsacidæ.
141. While he was advancing towards the 613.
Euphrates, Demetrius Nicator, invit-
ed by the people of the country, whom
Mithridates had subjected, hoped to
reduce the Parthians, whom the Sy-
rians treated always as rebels. He
gained several victories; and as he was

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A. C. about to return into Syria, in order A. R.
to overthrow Tryphon, he fell into a
snare, which one of the generals of
Mithridates had laid for him; and so
remained prisoner with the Parthians.
Tryphon, who thought himself se-
cured by that prince's misfortune,
found himself all at once abandoned
140. by his own people. They could no 614.
longer suffer his pride. During the
captivity of Demetrius their lawful so-
vereign, they entered into the service
of his consort Cleopatra and her chil-
dren; but a guardian and defender
was to be sought for the young princes,
who were not yet of age. This care
naturally devolved upon Antiochus Si-
detes brother of Demetrius; Cleopa-
tra caused him to be acknowledged all
over the kingdom: nay, she did more.
Phraates, brother and successor to Mi-
thridates, treated Nicator as a king,
and gave him his daughter Rodogune
in marriage. Out of spite to this ri-
val, Cleopatra, whom she deprived of
the crown together with her husband,
espoused Antiochus Sidetes; and re-
solved to reign by all manner of wick-
139. edness. The new king attacked Try- 615.
phon: Simon joined him in the enter-
prise, and the tyrant forced out of all
his strong holds, came to a condign
end,

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A. C. end. Antiochus, now master of the A. R.
135. kingdom, very soon forgot the services Simon had done him in his late war, and caused him to be treacherously murdered. Whilst he was collecting all the forces of Syria against the Jews, Joannes Hyrcanus, son of Simon, succeeded to his father's pontificate, and all the people submitted to him. He held out the siege of Jerusalem with much bravery, and the war, which Antiochus meditated against the Parthians, to deliver his captive brother, made him grant the Jews tolerable conditions. At the same time that this peace was concluded, the Romans, who were beginning to grow too rich, found formidable enemies in the prodigious multitude of their slaves. Ennus, a slave himself, raised an insurrection of them in Sicily; and it took the whole Roman power to reduce
133. them. A little after, the succession of
Attalus king of Pergamus, who by his will made the Roman people his heir, threw the city into division. The troubles of the Gracchi commenced. The seditious tribuneship of Tiberius Gracchus, one of the first men in Rome, became his destruction: the whole senate put him to death by the hand of Scipio Nasica, finding no

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A. C. other means to prevent the dangerous distribution of money, with which that eloquent tribune flattered the people. Scipio Æmilianus restored military discipline, and that great man, who had destroyed Carthage, demo- A. R.
132. lished also Numantia in Spain, the second terror of the Romans. The Parthians proved too weak for Sidetes: his troops, though corrupted by an excessive luxury, had a surprizing success. Joannes Hyrcanus, who had attended him in that war with his Jews, signalized his valour in it, and gained honour to the Jewish religion when the army halted to afford him leisure to celebrate the sabbath-day. Every thing yielded, and Phraates saw his empire reduced to its ancient limits; but, far from despairing of his affairs, he thought his prisoner might be of use towards his retrieving them, and invading Syria. In this conjuncture Demetrius experienced a very capricious fortune. He was often released, and as often detained, according as hope or fear got the ascendant in the mind of his father-in-law: at last a happy moment, in which Phraates saw no resource but in the diversion he proposed to make in Syria by his means, 622.
130. set him quite at liberty. That instant 624.

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A. C. stant the scale turned. Sidetes, who A. R.
could no otherwise support his extravagant expences, than by intolerable rapines and extortions, was overwhelmed all at once by a general insurrection of the people, and perished with his army, which had been so oft victorious. In vain did Phraates send with all speed after Demetrius: it was now too late: that prince had got back into his kingdom. His wife Cleopatra, who wanted only to reign at any rate, returned quickly with him, and Rodogune was soon forgot. Hyrcanus improved the juncture: he took Sichem from the Samaritans, and utterly demolished the temple of Gerizim, two hundred years after it had been built by Sanballat. Its destruction did not hinder the Samaritans from continuing their worship in that mountain, and the two nations remained irreconcilable.

129. The year after, all Idumea, united by 625.
the victories of Hyrcanus to the kingdom of Judea, received the law of Moses with circumcision. The Romans continued their protection to Hyrcanus, and caused the cities to be restored, which the Syrians had taken from him.

128. The pride and violence of Demetrius 626.
Nicator suffered not Syria to enjoy long tranquillity. The people revolt-

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A. C. ed. To cherish their revolt, Egypt, A. R.
125. their enemy, gave them a king; A- 629.
lexander Zebina son of Balas. Demetrius was beaten, and Cleopatra, thinking to reign more absolutely under her children, than under her husband, brought him to a miserable end. No
124. better did she serve her eldest son Se- 630.
leucus, who had a mind to reign in spite of her. Her second son Antiochus, called Grypus, was just returned victorious from the defeat of the re-
121. bels, when Cleopatra presented to him 633.
in form the poisoned cup, which, her son warned of her pernicious designs, forced herself to swallow. She died, and left an eternal bone of contention, between the children she had had by the two brothers, Demetrius Nicator, and Antiochus Sidetes. Syria thus distracted, was no longer in condition of
109. disturbing the Jews. Joannes Hyrca- 645.
nus took Samaria, but could not convert the Samaritans. He died five years after; and Judea remained in the peaceable possession of his two sons,
104. Aristobulus, and Alexander Janneus; 650.
103. who reigned, one after the other, un- 651.
molested by the kings of Syria. The Romans suffered that rich kingdom to waste away of itself, and extended
125. their dominion westward. During the 629.
wars

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A. C. wars of Demetrius Nicator and Zebina, they began to extend their domain A. R.
124. beyond the Alps; and Sextius, having 630.
conquered the Gauls, named Salii, established in the city of Aix a colony, which bears his name to this day. The Gauls made but a sorry defence.
123. Fabius subdued the Allobroges, and 631.
all the neighbouring nations; and the
121. same year that Grypus caused his mo- 633.
ther to drink the poison she had prepared for him, Gallia Narbonensis, reduced into a province, received the name of a Roman province. Thus the Roman empire grew in greatness, and gradually possessed itself of all the lands and seas of the then known world. But as fair as the face of the republic seemed outwardly by its conquests, so disfigured was it by the inordinate ambition of its citizens, and by its intestine broils. The most illustrious of the Romans became the most pernicious to the public weal. The two Gracchi, by flattering the people, begun divisions, which did not end but with the common-wealth. Caius, brother of Tiberius, could not brook their having put to death so great a man, in so tragical a manner. Animated to vengeance by impulses, which were thought inspired by the

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A. C. ghost of Tiberius, he armed all the citizens against one another, and as A. R.
119. he was upon the point of destroying 635.
114. the whole, he was cut off by a death 640.
113. like to that he meant to revenge. Money did every thing at Rome. Jugurtha king of Numidia, stained with the murder of his brothers, whom the Roman people protected, defended him- 641.
106. self longer by his largesses than by his arms; and Marius, who compleated his overthrow, could not arrive at 648.
103. the command, but by spiriting up the people against the nobles. The slaves took up arms once more in Sicily; and their second revolt cost the Romans no 651.
102. less blood than the first. Marius beat the Teutons, Cimbrians, and other northern nations, who were penetrating into the Gauls, into Spain, and 652.
100. into Italy. The victories he obtained over them were an occasion of propoſing a new distribution of lands. Metellus, who opposed it, was forced to give way to the juncture, nor were the divisions extinguished but by the blood of Saturnius, a tribune of the people. 654.
Whilst Rome protected Cappadocia
94. against Mithridates king of Pontus, 660.
88. and so great a foe yielded to the Ro- 666.
86. man force, with Greece, which had e- 668.
91. spoused his interest; Italy, long exercised 663.

in

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A. C. in arms by so many wars, maintained A. R.
either against, or with the Romans,
endangered their empire by an univer-
sal revolt. Rome felt herself at the
same time torn by the furious animosi-
88. ties of Marius and Sylla, one of whom 666.
87. & had made both the South and North 667.
foll. to tremble, and the other was the & foll.
conqueror of Greece and Asia. Syl-
la, who was stiled the fortunate, was
82. too much so against his country, which 672.
his tyrannical dictatorship brought into
79. servitude. He might well lay volun- 675.
tarily down the sovereign power, but
he could not hinder the effect of bad
example. Every one would be master.
Sertorius, a zealous partisan of Mari-
74. us, cantoned himself in Spain, and 680.
73. entered into a league with Mithrida- 681.
tes. Against so great a captain, force
was of no avail; and Pompey could
find no way of reducing that party but
by sowing division in it. Not even
Spartacus the gladiator, but thought he
might aspire to the chief command.
That slave caused no less trouble to
71. the pretors and consuls, than Mithri- 683.
dates was creating to Lucullus. The
war of the Gladiators became formi-
dable to the Roman power. Crassus
finding difficulty to put an end to it,
the great Pompey behoved to be sent
against

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A. C. against them. Lucullus was getting A. R.
68. the better in the East. The Romans 686.
passed the Euphrates: but their general, invincible against the enemy, could not keep his own soldiers in their duty. Mithridates, often beat, but never losing courage, was recruiting his force, and Pompey's good fortune seemed necessary to put a happy peri-
67. od to the war. He was just come from 687.
scouring the seas of the pirates, that infested them from Syria as far as the pillars of Hercules, when he was sent against Mithridates. His glory appeared then at its height. He totally subjected that valiant king, and Armenia,
65. whither he had fled for refuge; Iberia 689.
63. and Albania, which supported him; 691.
Syria torn by its factions; Judea, where the division of the Asmoneans left Hyrcanus II. the son of Alexander Janneus but a shadow of power; and, in short, the whole East. But he had not had where to triumph over so many enemies, but for the consul Cicero, who saved the city from the flames that were preparing for it by Catiline, backed by the most illustrious of the Roman nobility. That formidable party was ruined by Cicero's eloquence, rather than the arms of C. Antonius his collegue. The liber-

ty

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A. C. ty of the Roman people was nothing A. R.
the more secure. Pompey reigned in
the senate, and his great name made
him absolute master of all deliberations.
58. Julius Cesar, by subduing the Gauls, 696.
gained his country the most useful con- & foll.
quest it had ever made. So signal a
service enabled him to establish his do-
minion in his country. He wanted first
to equal, and then to surpass Pompey.
Crassus's immense riches made him
fancy he might share the glory of these
two great men, as he did their author- 700.
54. ity. He rashly undertook the war
against the Parthians, which proved fat-
al to himself and, to his country.
53. The Arsacidæ victorious, insulted with 701.
cruel railleries, the ambition of the
Romans, and the insatiable avarice of
their general. But the disgrace of the
Roman name was not the worst effect
of Crassus's overthrow. His power
counter-balanced that of Pompey and
Cesar, whom he kept united, as it
were, against their will. By his death
49. the mound, that confined them, was 705.
broke down. The two rivals, who
had all the forces of the commonwealth
in their hands, decided their quarrel
48. at Pharsalia by a bloody battle: Cesar, 706.
47. victorious, appeared in a moment all 707.
46. over the world; in Egypt, in Asia, in 708.
Mau-

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A. C.		A. R.
	Mauritania, in Spain: conqueror on	
45.	all sides, he was acknowledged master	709.
44.	at Rome, and in the whole empire.	710.
43.	Brutus and Cassius thought to set their fellow citizens free by murdering him as a tyrant, notwithstanding his clemency. Rome fell again into the hands of Mark Antony, Lepidus, and the young Cesar Octavianus, grand nephew to Julius Cesar, and his adopted	711.
42.	son; three insupportable tyrants, whose triumvirate and proscriptions cannot yet be read without horrour. But they were too violent to last long. These three persons divide the empire amongst them. Cesar keeps Italy; and changing instantly his former cruelties into mildness, he makes it believed that he was drawn into them by his colleagues. The remains of the common-	712.
36.	wealth perish with Brutus and Cassius.	718.
32.	Antony and Cesar, after ruining Lepidus, fall next upon each other. The	722.
31.	whole Roman power puts to sea. Cesar wins the battle of Actium: the forces of Egypt, and of the East, which Antony brought with him, are dispersed; all his friends abandon him, and even his Cleopatra, for whom he had lost the world. Herod the Idumean, who owed every thing to him, is forced to	723.
30.	submit to the victor, and maintains himself,	724.

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A. C. himself, by this means, in possession of the kingdom of Judea, which the weakness of old Hyrcanus had entirely lost to the Asmoneans. Every thing yields to Cesar's fortune: Alexandria opens her gates to him: Egypt becomes a Roman province: Cleopatra, despairing of being able to preserve it, kills herself after Antony: Rome stretches out her arms to Cesar, who, A. R.

27. under the name of Augustus, and title of emperor, remains sole master of the empire. He subdues, towards the Pyrenees, the revolted Cantabrians and Asturians: Ethiopia sues for peace: 727.

24. the Parthians, in fear, send him back 730.

22. the standards taken from Crassus, together with all the Roman prisoners: 732. 734.

20. the Indies court his alliance: the Rheti, or Grisons, feel the force of his 739. 742.

15. arms; their mountains cannot defend them: Pannonia acknowledges him: Germany dreads him; and the Weser receives his laws. Victorious by sea and land, he shuts the temple of Janus. The whole earth lives in peace 747. 753.

under his power, and JESUS CHRIST 754.

comes into the world.

Now are we at length arrived, at those times, so much desired by our fathers, those of the coming of the Messiah. This name signifies the CHRIST, Epoch. The birth of Jesus Christ.

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A. D. 7. and last age of the world.

CHRIST, or the Lord's anointed; and JESUS CHRIST deserves it as priest, as king, and as prophet. It is not agreed what precise year he came into the world; but it is allowed, that his true birth some years precedes our vulgar era, which, however, we shall follow, with all others, for the more conveniency. Without disputing further about the year of our Lord's birth, it is sufficient that we know it happened about the 4000th year of the world. Some place it a little before, some a little after, and others precisely in that year; a diversity proceeding as much from the uncertainty of the years of the world, as of that of the birth of our Lord. Be that how it will, it was about this time, 1000 years after the dedication of the temple, and the 754th year of Rome, that JESUS CHRIST, the eternal son of God, and temporal son of Abraham and David, was born of a virgin.

This epoch is the most considerable of all, not only for the importance of so great an event, but also because it is that from whence Christians have, these many ages, begun the computation of their years. It has besides this remarkable in it, that it pretty nearly co-incides

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cides with the time, in which Rome returns to a state of monarchy, under the peaceful empire of Augustus. All the arts flourished in his time, and Latin poetry was carried to its last perfection by Virgil and Horace, whom that prince encouraged, not only by his favours, but also by indulging them a free access to his presence. The birth of JESUS CHRIST was quickly followed by the death of Herod. His kingdom was divided amongst his children; but the principal share was not long of falling into the hands of the Romans. Augustus ended his reign with great glory. Tiberius, whom he had adopted, succeeded him without opposition; and the empire was acknowledged hereditary in the house of the Cesars. Rome had much to suffer from the cruel policy of Tiberius: the rest of the empire was tolerably quiet. Germanicus, nephew of Tiberius, pacified the rebel armies, refused the empire, beat the proud Arminius, pushed his conquests as far as the Elbe, and having attracted, together with the love of those people, the jealousy of his uncle, that barbarian occasioned his death, either by grief or poison. In the fifteenth year of Tiberius, St. John Baptist appears: JESUS CHRIST receives baptism from that divine harbinger: the eternal father acknowledges his well-beloved son by a voice

A. D.
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A. D. voice from heaven: the Holy Ghost descends upon the Saviour, under the harmless figure of a dove: the whole Trinity manifests itself. There begins, with the
Dan. ix. 27. seventieth week of Daniel, the preaching of JESUS CHRIST. This last week was the most important, and the most noted. Daniel had distinguished it from the rest, as the week, wherein the covenant was to be confirmed, and in the middle of which the old sacrifices were to lose their efficacy. We may call it the week of mysteries. In it JESUS CHRIST establishes his mission and doctrine, by numberless miracles, and afterwards by his death. This happened in the fourth year of his ministry, which was also the fourth year of the last week of Daniel; and after this manner is that great week found exactly intersected by the suffering of our Saviour.

Thus the computation of the weeks is easy to be made, or rather is done already. We have only to add to 453 years, which will be found from the 300th year of Rome, and 20th of Artaxerxes, to the beginning of the vulgar era, the 30 years of that era which we see come down to the 15th year of Tiberius, and the baptism of our Lord; these two sums will make 483 years: of the seven years which yet remain to complete 490, the fourth, which makes the middle one, is that in which

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which Jesus Christ died: and all that Daniel prophesied, is visibly contained within the term prescribed. There would even have been no necessity for so much exactness, nor does any thing oblige us to take in so strict a sense the middle marked by Daniel. The most difficult would be contented with finding it in any point between the two extremes. This I take notice of, that those, who may think they have reason to place a little higher, or a little lower, the beginning of Artaxerxes's reign, or the death of our Lord, may not straiten themselves in their calculation, and that those who would attempt to embarass a thing clear, by the quibbles of chronology, may lay aside their fruitless subtlety. A. D.

The darkness which covered the whole face of the earth at noon-day, and at the moment of JESUS CHRIST's crucifixion, is taken for an ordinary eclipse by heathen writers, who have mentioned that memorable event. But the primitive Christians, who spoke of it to the Romans as a prodigy recorded, not only by their own authors, but even by the public registers, have shewn, that neither at the time of the full moon, when JESUS CHRIST died, nor in the whole year, in which that eclipse was observed, could any one have happened, that was not supernatural. We have the very words of Phlegon, Hadrian's freedman,

Matth. xxvii. 45. Phleg. 13. Olymp. Thal. Hist. 3. Tertull. Apol. 21. Orig. 2. cont. Celf. & Tr. 35. in Matth. Euseb. & Hieron. in Coron. Jul. Afric. Ibid.

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A. D. man, quoted at a time, when his book was in every body's hands; as well as the Syriac histories of Thallus, who followed him; and the fourth year of the 202d Olympiad, marked in Phlegon's annals, is that of the death of our Lord.

To complete the mysteries, JESUS CHRIST rises from the grave the third day; he appears to his disciples; he ascends into heaven in their presence; he sends them the Holy Ghost; the church is formed;
37. persecution commences; St. Stephen is
40. stoned; St. Paul is converted. A little after Tiberius dies. Caligula his grand-nephew, his son by adoption, and his successor, astonishes the world with his cruel and brutal folly: he claims adoration, and commands his statue to be set up in the temple of Jerusalem. Chereas rids the world of this monster. Claudius reigns, notwithstanding his stupidity. He is dishonoured by Messalina his wife, whom he demands
49. back, after causing her to be put to death. He is next married to Agrippina, daugh-
Acts xv. 6. ter of Germanicus. The Apostles hold the council of Jerusalem, in which St. Peter speaks first, as he does every where else. The converted Gentiles are there freed from the ceremonies of the law. The sentence is pronounced in the name of the Holy Ghost, and of the church.
Acts xvi. 4. St. Paul and St. Barnabas carry the decree of

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of the council to the churches, and teach the faithful to submit to it. Such was the form of the first council. The stupid emperor disinherited Britannicus, and adopted Nero the son of Agrippina. She, in return, poisoned her too easy husband. But her son's government proved no less fatal to herself, than to all the rest of the empire. Corbulo gained all the honour of this reign by the victories he won over the Parthians and Armenians. Nero commenced at once the war against the Jews, and the persecution against the Christians. He was the first emperor who persecuted the church. He caused St. Peter and St. Paul to be put to death at Rome. But as he at the same time persecuted all mankind, they revolted against him on all sides. Understanding that the senate had condemned him, he laid violent hands on himself. Each army made an emperor: the dispute was decided hard by Rome, and in Rome itself, by dreadful engagements. Galba, Otho and Vitellius, all three perished in them: the distressed empire found some rest under Vespasian. But the Jews were reduced to the last extremity: Jerusalem was taken and burned. Titus, son and successor of Vespasian, afforded the world a short-lived joy; and his days, which he counted lost, when they were not distinguished by some good action, hurried

A. D.
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&c.
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A. D. on too fast to an end. And now we behold Nero revive in the person of Domitian. The persecution broke out afresh. St. John having got safe out of the boiling oil, was banished to the isle of Patmos, where he penned his Apocalypse or Revelation. A little after he wrote his Gospel, at the age of 90, and joined the quality of an evangelist to that of an apostle and prophet. From this time the Christians were continually persecuted, as well under the good, as bad emperors. These persecutions were carried on, sometimes by command of the emperors, and by the particular spite of the magistrates; sometimes by an insurrection of the people; and sometimes by solemn decrees pronounced in the senate upon the rescripts of princes, or in their presence. Then the persecution was more universal and bloody; and thus the malice of unbelievers, ever inveterately bent to destroy the church, was excited from time to time to new acts of fury. It is from these renewed fits of violence that ecclesiastical historians reckon ten persecutions under ten emperors. Under so long sufferings, the Christians never made the smallest sedition. Of all the faithful, the bishops were always the most severely attacked: of all the Christians, the church of Rome was persecuted with the greatest violence; and thirty popes sealed with

93.

95.

their

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their blood that gospel, which they de- A. D.
clared to the whole earth. Domitian is
killed: the empire begins to enjoy some 96.
respite under Nerva. His great age does
not permit him to retrieve the state of af-
fairs: but in order to render the public
tranquillity permanent, he makes choice 97.
of Trajan for his successor. The empire 98.
quiet at home, and triumphant abroad, can-
not forbear admiring so good a prince. And
indeed it was a maxim with him, that his
citizens ought to find him such as he
would have wished to find the emperor,
had he been a private citizen. This prince 102.
subdued the Daci, and Decebalus their 106.
king; extended his conquests in the East; 115.
gave a king to the Parthians, and made them 116.
dread the Roman power: happy he whom
drunkenness and infamous amours, vices
so deplorable in a great prince, have never
made to attempt any thing contrary to just-
ice! To times so advantageous for the
common-weal, succeeded those of Hadrian
blended with good and evil. This prince
maintained military discipline, lived him-
self in a soldiery way, and with much fru-
gality, eased the provinces, made the arts
to flourish, and Greece, who was the mo-
ther of them. The Barbarians were kept 120.
in awe by his arms and authority. He re- 123.
built Jerusalem, to which he gave his 126.
name, and from thence took it derives the 127.
name

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A. D. name of Ælia; but he baniſhed the Jews
130. out of it, who were ever rebels to the
131. empire. That ſtubborn race found in him
135. a mercileſs avenger. He ſullied by his cruelties, and monſtrous loves, the luſtre of ſo bright a reign. His infamous Antinous, of whom he made a god, throws ſhame upon his whole life. But the emperor ſeemed to make amends for his faults, and, in ſome degree, to retrieve his effaced
138. glory, by adopting Antoninus Pius,
139. who alſo adopted Marcus Aurelius the
161. ſage and philoſopher. In theſe two princes appear two beautiful characters. The father, ever at peace, is always ready, upon occaſion, to make war: the ſon, ever at war, is always ready to give peace, both to his enemies, and to the empire. His father Antoninus had taught him, that it
162. was better to ſave one citizen, than to de-
169. feat a thouſand enemies. The Parthians and Marcomani experienced the valour of Marcus Aurelius: the latter were Germans, to whom the emperor was giving the finiſh-
180. ing ſtroke, when he died. By the virtue of the two Antonines, that name became the darling of the Romans. The glory of ſo illuſtrious a name was not defaced, by all the effeminacy of Lucius Verus, brother to Marcus Aurelius, and his partner in the empire, nor yet by the brutalities of Commodus his ſon and ſucceſſor. This laſt,

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last, unworthy of such a father, forgot both his instructions and example. The senate and people abhorred him: his most assiduous minions, and his mistress, put him to death. His successor Pertinax, a vigorous asserter of military discipline, fell a sacrifice to the fury of the licentious soldiers, who had, but a little before, forced the sovereign power upon him. A. D. 192. 193.

The empire, exposed to auction, found a purchaser. The lawyer Didius Julianus ventured upon this bold bargain: but it cost him his life. Severus Africanus put him to death, revenged Pertinax, passed from the East to the West, triumphed in Syria, Gaul, and Great-Britain. The rapid conqueror equaled Cesar by his victories; but imitated not his clemency. He was not able to make peace amongst his own children. Bassian, or Caracalla, his eldest son, a false imitator of Alexander, immediately upon his father's death, murdered his brother Geta, who was emperor as well as himself, in the arms of Julia their common mother; spent his life in cruelty and carnage, and brought himself to a tragical end. Severus had gained him the hearts of the soldiers and people, by giving him the name of Antoninus; but he could not support the glory of it. The Syrian Heliogabalus, or rather Alagabalus, his son, or at least reputed such, 194. 195. 198. &c. 207. 208. 209. 211. 212. 218.

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A. D. though the name of Antoninus had given him at first the hearts of the soldiers and victory over Macrinus, he became presently after, by his infamous conduct, the horrour of mankind, and destroyed himself.

222. Alexander Severus, son of Mameus, his cousin and successor, lived too short while for the good of the world. He complained, that he had more difficulty in restraining his soldiers, than in conquering his ene-

235. mies. His mother, who governed him,

233. was the cause of his ruin, as she had been of his glory. Under his reign Artaxerxes the Persian killed his master Artabanus, the last king of the Parthians, and restored the empire of the Persians in the East.

Tertull. adv. Jud. 7. Apol. 37. In these times the yet infant church was filling the whole earth, and not only the East, where she had taken her rise, that is, Palestine, Syria, Egypt, Asia Minor, and Greece; but also in the West, besides Italy, the several nations of the Gauls, all the provinces of Spain, Afric, Germany, Great-Britain in places impenetrable to the Roman arms; and was even gaining ground without the empire, in Armenia, Persia, the Indies, among the most barbarous nations, the Sarmatians, Dacians, Scythians, Getulians, and as far as the most unknown isles. The blood of her martyrs rendered her fruit-

107. ful. Under Trajan, St. Ignatius, bishop of

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of Antioch, was exposed to wild beasts. A. D.
Marcus Aurelius, unhappily prepossessed with the calumnies with which Christianity was charged, put to death Justin the 163.
philosopher, and apologist for the Christian religion. Polycarp, bishop of Smyrna, St. 167.
John's disciple, at the age of fourscore, was condemned to the stake under the same prince. The holy martyrs of Lions 177.
and Vienne endured unheard of torments, after the example of Photin their bishop, a man of ninety years. The Gallican church filled the whole world with its glory. St.
Ireneus, disciple of St. Polycarp, and St. Photin's successor, imitated his predeces- 202.
sor, and died a martyr under Severus, with a great number of the faithful of his church.
Sometimes the persecution abated. Marcus Aurelius happening once in Germany 174.
to be in extreme want of water, a Christian legion, obtained a rain sufficient to quench the thirst of his army, and accompanied with peals of thunder, which struck terrour into his enemies. The name of *Thunderer* was given or confirmed to that legion by this miracle. The emperor was touched with it, and wrote to the senate in favour of the Christians. But at last his soothsayers persuaded him to attribute to his gods, and to his prayers, a miracle, which the Pagans did not so much as dream of desiring. Other causes suspended, or as-

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A. D. swaged sometimes the persecution, for a while; but superstition, a vice, which Marcus Aurelius could not avoid, the public hatred, and the calumnies cast upon the Christians, still too quickly prevailed again: the fury of the heathens rekindled, and the whole empire streamed with the blood of martyrs. The doctrine went along with the sufferings. Under Severus, and a little
213. after, Tertullian, a priest of Carthage, enlightened the church by his writings, defended it by an admirable apology, and deserted it at last, being blinded by an overweening austerity, and seduced by the visions of the false prophet Montanus. Much about the same time the pious priest Clemens Alexandrinus laid open the iniquities of paganism, in order to confute him. Origen, son of the holy martyr Leonidus, rendered himself celebrated throughout the whole church, from his youth, and taught great truths, though mixed with abundance of errors. The philosopher Ammonius made the Platonic philosophy subservient to religion, and won himself the respect of the Heathens themselves. Mean while the Valentinians, the Gnostics, and other impious sects, attack the gospel by false traditions. St. Ireneus opposes to them the tradition, and authority, of the apostolical churches, especially that of Rome the chief, founded by the apostles St. Peter

ren. lib. i. 1, 2, 3.

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ter and St. Paul. Tertullian does the same: A. D.
The church is neither shaken by heresies, De præsc. adv. Hær. c. 36.
nor by schisms, nor by the fall of her most eminent doctors. Her sanctity of manners is so conspicuous, that it commands the praise of her enemies.

The affairs of the empire were imbroiled in a terrible manner. After the death of Alexander, the tyrant Maximine, who had killed him, made himself master, though of Gothic race. The senate set up four emperors in opposition to him, who were all cut off in less than two years. Among these were the two Gordians, elder and younger, favourites of the people of Rome. The young Gordian their son, though he, in the earliest years, discovered a consummate wisdom, had much ado to defend, against the Persians, the empire enfeebled by so many divisions. He had retaken from them many important places. But Philippus Arabs killed that good prince; and for fear of being overpowered by two emperors, whom the senate elected one after the other, he clapped up a shameful peace with Sapor king of Persia. This was the first of the Romans, who gave up by treaty any of the empire's territories. He is said to have embraced the Christian religion at a time, when all of a sudden he appeared reformed; and it is certain, that he was favourable to the

235. 236. 237. 238. 242. 244. 245.

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A. D. Christians. Out of hatred to this emperor, Decius, who killed him, renewed the
Eusеb. lib. vi. 39. persecution with greater violence than ever.
249. The church extended herself on all sides,
Greg. Tur. lib. 1. Hist. Franc. 28. but chiefly in the Gauls, and the empire very soon lost Decius, who vigorously de-
251. fended it. Gallus and Volusian, passed
254. away very swiftly: Æmilian did no more than appear: the chief power was given to Valerian; and that venerable old man ascended to it through all the degrees of dignity. He was cruel to none
257. but the Christians. Under him pope Ste-
258. phen and St. Cyprian, bishop of Carthage, notwithstanding all their disputes, which had made no breach of communion, received both of them the same crown.
256. St. Cyprian's error, in rejecting the baptism given by heretics, hurt neither himself nor the church. The tradition of the holy see supported itself, by its own strength, against all the specious arguments and authority of so great a man, although other great men defended the same doctrine.
257. Another dispute did more mischief. Sabellius confounded the three divine persons together, and acknowledged in the Deity only
Eusеb. Hist. Eccl. lib. vii. c. 6. one person under three names. This innovation astonished the church, and Dionysius, bishop of Alexandria, discovered to pope Sixtus II. the errors of that Heresiarch.
259. This holy pope quickly followed in

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in the road of martyrdom, Stephen his predeceſſor: he had his head ſtruck off, and left a yet greater conflict to be maintained by his deacon St. Laurence. Then do we ſee begin the inundation of the Barbarians. The Burgundians, and other people of Germany, and the Goths, formerly called Getæ, poured into the empire; other nations, which inhabited about the Euxine ſea, and beyond the Danube, entered into Europe: the Eaſt was invaded by the Aſiatic Scythians, and the Perſians. Theſe defeated Valerian, whom they afterwards took in a treacherous manner, and after letting him linger out his days in a painful ſlavery, they flea'd him, in order to make his ſkin a monument of their victory. Gallian, his ſon and collegue, utterly ruined all by his ſoftneſs. Thirty tyrants ſhared the empire. Odenatus king of Palmyra, an ancient city, founded by Solomon, was the moſt illuſtrious: he reſcued the Eaſtern provinces out of the hands of the Barbarians, and made himſelf acknowledged in them. His wife Zenobia marched with him at the head of his armies, which ſhe commanded ſingly after his death, and rendered herſelf famous all over the earth, for having joined chaſtity with beauty, and conduct with courage. Claudius II. and Aurelian after him, retrieved the affairs of the empire. Whilſt they

A. D. 258. 259. 260. 261. 264. 268. 270.

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A. D. they were overthrowing the Goths and Germans by signal victories, Zenobia preserved to her children the conquests of their father. That princess inclined to Judaism. In order to gain her over, Paul of Samosata, bishop of Antioch, a vain and turbulent man, taught his Jewish opinion concerning the person of JESUS CHRIST, whom he made but a mere man. After long dissembling so new a doctrine, he was convicted and condemned at the council of Antioch. Queen Zenobia maintained the war against Aurelian, who thought it no scorn to triumph over so renowned a heroine. Amidst continual wars, he knew how to keep up the Roman discipline amongst his soldiers, and shewed, that by following the ancient regulations, and the ancient frugality, great armies might be kept on foot, both at home and abroad, without being a charge to the empire. Then begun the Francs to grow formidable. These were a confederacy of German states, who dwelled along the Rhine. Their name speaks them united from the love of liberty. Aurelian had beat them, when a private person, and kept them in awe, when emperor. That prince made himself hated by his bloody actions. His wrath too much dreaded occasioned his death. Those who thought themselves in hazard, resolved to be before-hand with him;

Eusеb. Hist. Eccl. vii. c. 27. & seq. Athan. ad solit. Theod. lib. ii. hær. fab. 8, Niceph. l. vi. c. 27.

273.

274.

Hist. Aug. Aurel. c. 7. Flor. c. 2. Prob. c. 11, 12. Firm. &c. c. 13.

275.

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him; and his secretary being threatened, put himself at the head of the combination. The army who saw him cut off by the conspiracy of so many chiefs, refused to chuse an emperor, for fear of setting one of Aurelian's assassins on the throne; and the senate restored to its ancient right, elected Tacitus. This new prince was venerable for his age, and for his virtue: but he became odious through the violences of a kinsman, to whom he gave the command of the army, and perished with him in a sedition the sixth month of his reign. Thus his promotion served only to shorten his days. His brother Florian claimed the empire by right of succession, as being the nearest heir. This right, however, was not acknowledged: Florian was killed, and Probus forced by the soldiers to accept the empire, though he threatened to keep them in order. Every thing yielded under so great a captain; the Germans and Francs, who attempted to enter the Gauls, were repulsed; and in the East, as well as West, all the Barbarians reverenced the Roman arms. So formidable a warriour aspired at peace, and gave the empire to hope it should have no more occasion for military men. The army revenged that insinuation, and the strict regulations their emperor made them observe. The moment after, confounded at the violence they had used

A. D. 276. 277. 278. 280. 282.

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A. D. to so great a prince; they honoured his memory, and gave him for successor, Carus, who was no less zealous for discipline than
283. himself. This valiant prince revenged his predecessor, and quelled the Barbarians, to whom the death of Probus had given fresh courage. He marched into the East to fight the Persians with Numerian his second son, and sent against the northern enemies his eldest son Carinus, whom he made Cesar. This was the second dignity, and next step to the empire. The whole East trembled before Carus: Mesopotamia submitted: the divided Persians could not resist him. Whilst every thing gave way
284. to him, Heaven stopt his career, by a flash of lightning. Numerian almost cried out his eyes for him. What dire effects has the desire of reigning upon the heart! His father-in-law Aper, far from being touched with his distress, murdered him: but Dioclet-
285. tian revenged his death, and arrived at length to the empire, which he had so ardently desired. Carinus roused himself in spite of his softness, and beat Diocletian; but was slain, in the pursuit, by one of his own men, whose wife he had debauched. Thus the empire got rid of the most violent and most abandoned of all men. Diocletian governed with vigour, but with an insup-
286. portable vanity. In order to make head against so many enemies, that were rising up

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up against him on all sides, both at home and abroad, he named Maximian emperor with him; but took care, however, to preserve the chief authority to himself. Each emperor made a Cesar. Constantius Chlorus and Galerius were raised to that high station. The four princes were hardly able to support the burden of so many wars. Diocletian fled Rome, which he found too free, and settled at Nicomedia, where he obtained adoration, after the manner of the people of the East. Mean while the Persians, vanquished by Galerius, gave up to the Romans large provinces, and whole kingdoms. After so great successes, Galerius will no longer be a subject, and scorns the name of Cesar. He begins with intimidating Maximian. A long illness had sunk the spirit of Diocletian, and Galerius, though his son-in-law, forced him to quit the reins of empire. Maximian was obliged to follow his example. Thus the empire came into the hands of Constantius Chlorus, and Galerius; and two new Cesars, Severus and Maximine, were created in their place by the deposed emperors. The Gauls, Spain, and Great-Britain were happy, but too short while, under Constantius Chlorus. Being an enemy to extortion, and therefore accused of ruining the Finances, he shewed that he had immense treasures in the good-will of his sub-

A. D. 291. 297. Eusеb. Hist. lib. viii. 13. Orat. Const. ad sanct. cet. 25. Lact. de mort. Pers. c. 17, 18. 304.

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A. D. subjects The rest of the empire suffered greatly under so many emperors and Cesars: officers multiplied with princes: expences and exactions were infinite. Young Constantine, son of Constantius Chlorus, begun to distinguish himself: but he was in the hands of Galerius. That emperor, jealous of his rising glory, exposed him daily to new perils. He was obliged to fight wild beasts by way of exercise: but Galerius was no less to be feared than they. Constantine having at length got out of his
306. hands, found his father expiring. At this time Maxentius, son of Maximian, and son-in-law of Galerius, made himself emperor at Rome, in spite of his father-in-law; and intestine divisions were added to the other calamities of the state. The
Lact. de morte perf. c. 26, 27. image of Constantine, who had just succeeded his father, being carried to Rome,
307. according to custom, was rejected there by order of Maxentius. The receiving of the images was the usual form of acknowledging new princes. War is prepared for on all sides. The Cesar Severus, whom Galerius sent against Maxentius, made him tremble in the heart of Rome. In order to procure some comfort under his panic, he recalled his father Maximian. The ambitious old man quitted his retreat, where he was but with reluctance; and endeavoured, in vain, to draw Diocletian his col-

Lact. Ibid. 24.

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collegue from the garden he cultivated at Salona. At the name of Maximian, a second time emperor, Severus's soldiers desert him. The old emperor causes him to be put to death; and at the same time, to strengthen himself against Galerius, he gives his daughter Fausta to Constantine. Galerius wanted also some support after the death of Severus: and this it was that made him resolve to name Licinius emperor: but this choice provoked Maximine, who, in quality of Cesar, thought himself nearest to the supreme dignity. Nothing could persuade him to submit to Licinius, and he rendered himself independent in the East. A. D. Lact. ibid. 28, 29, 30, 31, 32.

There remained scarce any thing to Galerius but Illyria, whither he had retired, when driven out of Italy. The rest of the West obeyed Maximian, his son Maxentius, and his son-in-law Constantine. But he did not chuse his own children, any more than strangers, for partners in the empire. He endeavoured to drive his son Maxentius out of Rome, but was expelled by him. Constantine, who received him into the Gauls, found him no less perfidious. After various attempts, Maximian formed a final plot, in which he thought to have engaged his daughter Fausta against her husband. She deceived him; and Maximian, who fancied he had killed Constantine, by killing the eunuch they had 310. Lact. ibid. 42, 43. 312.

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A. D. had put in his bed, was forced to lay violent hands on himself. A new war breaks out; and Maxentius, under pretext of revenging his father, declares against Constantine, who marches to Rome with his troops. At the same time, he causes the statues of Maximian to be thrown drown: those of Diocletian, which stood next to them, shared the same fate. Diocletian's repose was disturbed by this piece of contempt, and he died some time after, as much of vexation as old age.

Euseb. viii. Hist. Eccl. 16. de vit. Const. i. 57.

In those times Rome, a constant enemy to Christianity, made a last effort to extinguish it, instead of which she compleated its establishment. Galerius, marked by historians as the author of the last persecution, two years before he had obliged Diocletian to quit the empire, forced him to make that bloody edict, which commanded the Christians to be persecuted more violently than ever. Maximian, who hated them, and had never ceased tormenting them, spirited up the magistrates and executioners: but his violence, however excessive, did not equal that of Maximine and Galerius. New punishments were daily invented. The modesty of the Christian virgins was no less attacked than their faith. The strictest search was made for the sacred books, in order to abolish the very memory of them, and the Christians durst

Lact. de mort. pers. 9 & seq. 302.

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durſt not have them in their houſes, nor al- A. D.
moſt preſume to read them. Thus, after three hundred years perſecution, the malice of the perſecutors became ſtill more inveterate. The Chriſtians wearied them out by their patience. The people, touched with their holy life, turned converts in great numbers. Galerius deſpaired of being able to ſuppreſs them. Struck with 311.
an extraordinary diſeaſe, he revoked his edicts, and died the death of Antiochus, with as falſe a repentance. Maximine continued the perſecution: but Conſtantine 312.
the great, a wiſe and victorious prince, publicly embraced Chriſtianity.

THIS celebrated declaration of Conſtan- KI Epoch.
tine happened in the 312th year of our Conſtantine, or the peace of the church.
Lord. Whilſt he was beſieging Maxentius in Rome, a flaming croſs appeared to him in the air, before all the people, with an inſcription that promiſed him victory: the ſame thing is confirmed to him in a dream. Next day he gained that celebrated battle, which ridded Rome of a tyrant, and the church of a perſecutor. The croſs was diſplayed as the defence of the Roman people, and of the whole empire. A little 313.
after Maximine was vanquiſhed by Licinius, who was then in good terms with Conſtantine, and made an exit like that of Galerius. Peace was given to the church. Conſtantine loaded her with honours and riches.

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A. D.

riches. Victory followed him wherever he went, and the Barbarians were quelled, as well by him as his children. Mean time Licinius falls out with him, and renews
315. the persecution. Beat by sea and land, he
324. is forced to quit the empire, and at last to
325. lose his life. About this time Constantine assembled at Nice in Bithynia the first general council, where 311 bishops, who represented the whole church, condemned the priest Arius, opposer of the divinity of the son of God; and drew up the creed, wherein the consubstantiality of the father and son is established. The priests of the Roman church, sent by pope Sylvester, took place of all the bishops in that assembly, and an ancient Greek author reckons among the legates of the holy see, the celebrated Osius bishop of Corduba, (now Cordova) who presided at the council. Constantine took his seat in it, and received its decisions as an oracle from Heaven. The Arians concealed their errors, and recovered his good graces by dissimulation.

Gel. Syric. Hist. Con. Nic. lib. ii. 6. 27.

326. Whilst his valour maintained the empire in profound tranquillity, his own family's peace was disturbed by the artifices of Fausta his wife. Crispus, son of Constantine, but of another marriage, being accused by this step-mother, of having attempted to seduce her, found his father inflexible. His death was quickly revenged.

Fausta

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Fausta, convicted, was suffocated in the bath. But Constantine, dishonoured by the wickedness of his wife, derived at the same time a great deal of honour from the piety of his mother. She discovered in the ruins of the ancient Jerusalem, the true cross, said to have been productive of miracles. The holy sepulchre was also found. The new city of Jerusalem, which Hadrian had built, the grotto where the Saviour of the world was born, and all the holy places were adorned with stately temples by Helen and Constantine. Four years after, the emperor rebuilt Byzantium, which he called Constantinople, and made it the second see of the empire. The church, peaceful under Constantine, was cruelly afflicted in Persia. An infinite number of martyrs signalized their faith. The emperor endeavoured in vain to pacify Sapor, and bring him over to Christianity. Constantine's protection afforded the persecuted Christians, only a favourable retreat. This prince, blessed by the whole church, died full of joy and hope, after dividing the empire amongst his three sons, Constantine, Constantius and Constans. Their unity was soon disturbed. Constantine perished in the war he had with his brother Constans, about the limits of their empire. Constantius and Constans agreed but little better. Constans maintained the Nicene faith,

A. D.
330.
336.
337.
340.

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A. D. faith, which Constantius as strenuously opposed. Then did the church admire the long sufferings of St. Athanasius, patriarch of Alexandria, and defender of the council of Nice. Thrust out of his see by Constantius, he was canonically re-invested by pope Julius I. and Constans ratified the decree. This good prince lived not long. The tyrant Magnentius treacherously murdered him: but soon after being vanquished by Constantius, he killed himself also. In the battle, wherein his affairs were ruined, Valens, an Arian bishop, having had private intelligence from his friends, assured Constantius, that the tyrant's army was put to flight, and made the weak emperor believe that he knew it by revelation. Upon this forged revelation, Constantius delivers himself over to the Arians. The orthodox bishops are expelled their sees: the whole church is filled with confusion and trouble: the constancy of pope Liberius gives way to the tediousness of exile: torments overcome old Osius, formerly the main pillar of the church: the council of Rimini, so steady at first, yields at last through surprize and violence: nothing is done in order or form: the emperor's authority is the only law: but the Arians, who have thereby the whole management, cannot agree among themselves, and change their creed every day: the Nicene faith stands

341. Soc. Hist. Eccl. ii. 15. Sozom. iii. 8.
350.
351.
353.
357.
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ſtands firm: St. Athanaſius, and St. Hilary bishop of Poitiers, its principal champions, make themſelves renowned over all the earth. Whilſt the emperor Conſtantius, taken up with the affairs of Arianiſm, neglected thoſe of the empire, the Perſians got great advantages. The Germans and Francs attempted on all hands an entrance into the Gauls. Julian the emperor's couſin, ſtopt their career, and beat them. The emperor himſelf defeated the Sarmatians, and marched againſt the Perſians. Then appear Julian's revolt againſt the emperor, his apoſtacy, the death of Conſtantius, the reign of Julian, his equitable government, and the new kind of perſecution he made the church undergo. He fomented her diviſions; he excluded the Chriſtians not only from honours, but from ſtudies; and by imitating the holy diſcipline of the church, he thought to turn her own arms againſt her. Puniſhments were contrived, and appointed, under other pretexts, than that of religion. The Chriſtians continued faithful to their emperor; but that glory he too greedily purſued, proved the cauſe of ſhortening his days: he was ſlain in Perſia, where he had engaged himſelf raſhly. Jovian his ſucceſſor, a zealous Chriſtian, found things deſperate, and lived only to conclude a ſhameful peace. After him Valentinian made

A. D.
357.
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371. &c.

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A. D. made war like a great captain: he carried his son Gratian very young to it, maintained military discipline, beat the Barbarians, fortified the frontiers of the empire, and protected the Nicene faith in the West. Valens his brother, whom he made his colleague, persecuted it in the East; and neither being able to gain nor to crush St. Basil and St. Gregory Nazianzen, he gave over all hopes of conquering it. Some Arians added new errors to the former tenets of the sect. Aerius, an Arian priest, is branded in the writings of the fathers as author of a new heresy, for having put the priesthood on a level with the Episcopate, and for having judged useless the prayers and oblations, which the whole church made for the dead. A third error of that Heresiarch was, his reckoning among the servitudes of the law, the observance of certain stated fasts, and pretending, that fasting should always be free. He was still alive, when St. Epiphanius wrote his celebrated history of heresies, wherein he is refuted with the rest. St. Martin was made bishop of Tours, and filled the whole world with the noise of his sanctity and miracles, not only during his life-time, but after his death. Valentinian died after a violent speech he made to the enemies of the empire: his impetuous passion, which rendered him dreaded by others, at last proved

Epiph. haer. 75. Aug. haer. 53.

375.

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proved fatal to himſelf. Gratian his ſucceſſor beheld without envy the promotion of his younger brother Valentinian II. who was made emperor, though but nine years old. His mother Juſtina, a protectreſs of the Arians, governed during his minority. Here we ſee in a few years ſome wonderful events: the revolt of the Goths againſt Valens; that prince leaving the Perſians to ſuppreſs the rebels; Gratian haſting to join him, after getting a ſignal victory over the Germans: Valens, reſolving to conquer alone, precipitates the fight, in which he is routed near Adrianople. The Goths, victorious, burn him alive in a village, whither he had retired. Gratian, overburdened with affairs, aſſociates in the empire the great Theodoſius, and quits to him the Eaſt. The Goths are vanquiſhed: all the Barbarians are kept in awe, and, what Theodoſius no leſs valued, the Macedonian heretics, who denied the divinity of the Holy Ghoſt, are condemned in the council of Conſtantinople. There was none but the Greek church there: the conſent of all the Weſt, and of pope Damaſus, conferred on it the appellation of the ſecond general council. Whilſt Theodoſius governed with ſo much fortitude and ſucceſs, Gratian, who was no leſs valiant or pious, being deſerted by his troops wholly made up of foreigners, fell a ſacrifice to the tyrant

A. D. 377. 378. 379. 381. 383.

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A. D. rant Maximus. The church and empire
386. lamented that good prince. The tyrant
387. reigned in the Gauls, and seemed to content himself with that district. The empress Justina published, under her son's name, edicts in favour of Arianism. St. Ambrose, bishop of Milan, opposed to her nothing but sound doctrine, prayers and patience, and made shift by such arms, not only to preserve to the church the cathedrals, which the heretics wanted to possess, but also to gain over the young emperor. In the mean time Maximus is stirring again, and Justina finds none more faithful than the holy bishop, whom she was treating as a rebel. She sends him to the tyrant, who proves inflexible to all he can say. The young Valentinian is forced to take flight with his mother. Maximus makes himself master at Rome, where he revives the sacrifices of the false gods, in complaisance to the senate, still almost wholly
388. pagan. After he had got possession of all the West, and at the time he thought himself most secure, Theodosius, assisted by the Franes, defeated him in Pannonia, besieged him in Aquileia, and suffered him to be slain by his soldiers. Now absolute
392. master of both empires, he restored that of the West to Valentinian, who did not keep it long. This young prince both promoted and degraded in extremes Arbogastus,

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stus, a captain of the Francs, valiant and disinterested; but capable of maintaining, by all sort of crimes, the power he had acquired over the troops. He raised the tyrant Eugenius, who could do nothing but talk, and killed Valentinian, who would no longer have the proud Franc for his master. This detestable deed was done hard by Vienne, in the country of the Gauls. St. Ambrose, whom the young emperor had sent for, in order to receive baptism from him, deplored his loss, and had good hopes of his salvation. His death did not remain unpunished. A visible miracle gave Theodosius victory over Eugenius, and the false gods, whose worship that tyrant had re-established. Eugenius was taken: there was a necessity of making him a sacrifice to the public vengeance, and to quash the rebellion by his death. The haughty Arbogastus killed himself, rather than have recourse to the conqueror's clemency, which all the rest of the rebels had experienced. Theodosius now alone was the delight, and wonder of the world. He supported religion; he put heretics to silence; he abolished the impure sacrifices of the Heathens; he corrected effeminacy, and restrained superfluous expences. He humbly confessed his faults, and sincerely repented of them. He listened to St. Ambrose, a celebrated doctor

A. D. 394. 390.

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A. D. doctor of the church, who reproved him for his passion, the only vice of so great a prince. Though always victorious, he never made war but through necessity. 395. He rendered the nations happy, and died in peace, more glorious by his faith than 386. his victories. In his time St. Jerom, a 387. priest, having retired to the sacred grotto of Bethlehem, undertook immense labours, in order to expound the Scripture: he read all the interpreters, searched all the histories, both sacred and profane, that could give any light to it, and composed from the original Hebrew that version of the Bible, which the whole church has received under the name of Vulgate. The empire, that seemed invincible under Theodosius, changed its aspect all at once under his two sons. Arcadius had the East, and Honorius the West: they both, being governed by their magistrates, made their power subservient to private interests. Ru- 395. finus and Eutropius, successively favourites 399. of Arcadius, and one as wicked as the 403. other, quickly fell; and affairs went never 404. the better under so weak a prince. His wife Eudoxia made him persecute St. John Chrysostom, patriarch of Constantinople, and the light of the East. Pope Innocent, and all the West, supported that great bishop against Theophilus, patriarch of Alexandria, minister of the empress's violence.

The

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The West was disturbed by the incursion of Barbarians. Radagaise, a Goth and Heathen, ravaged Italy. The Vandals, a Gothic and Arian nation, seized on part of Gaul, and spread themselves into Spain. Alaric, king of the Visigoths, an Arian people, compelled Honorius to yield up to him those large provinces already possessed by the Vandals. Stilico, embarassed with so many Barbarians, beats them, favours them, plays booty with them, breaks with them, sacrifices all to his interest; and, nevertheless, preserves the empire, which he had a design to usurp. Mean while Arcadius died, who thought the East so destitute of good subjects, that he put his son Theodosius, a child of eight years old, under the tuition of Isdegerd, king of Persia. But Pulcheria, the young emperor's sister, proved capable of great affairs. Theodosius's empire was supported by the prudence, and piety of that princess. That of Honorius seemed near its ruin. He caused Stilico to be put to death, but could not fill his place with so able a minister. The revolt of Constantine, the total loss of Gaul and Spain, the taking and sacking of Rome by the arms of Alaric and the Visigoths, were the consequences of Stilico's death. Ataulph, more furious than Alaric, pillaged Rome a-new, and thought of nothing less than abolishing the

A. D. 406. & foll. 408. 409. 410.

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A. D. Roman name: but for the happiness of the empire, he seized Placidia the emperor's
413. sister. That captive princess, whom he
414. married, mollified him. The Goths treat-
415. ed with the Romans, and established themselves in Spain, reserving in the Gauls the provinces that lay towards the Pyrenees. Their king Vallia conducted those great designs wisely. Spain shewed her constancy, nor did her faith suffer any alteration under the dominion of those Arians. Mean while the Burgundians, a German people, seized upon the neighbourhood of the Rhine, whence by degrees they gained the
420. country that still bears their name. The Francs did not forget themselves: resolved to make new efforts to open a passage into the Gauls, they raised to the royalty Pharamond, son of Marcomir; and the monarchy of France, the most ancient and most noble in the world, took its rise un-
423. der him. The unfortunate Honorius died without issue, and without providing for
424. the empire. Theodosius named emperor his cousin Valentinian III. son of Placidia and of Constantius her second husband; and placed him, during his minority, under the guardianship of his mother, to whom
412. he gave the title of empress. In those
413. times Celestius and Pelagius denied original
416. sin, and the grace whereby we are Christians. In spite of their dissimulations, the African

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African councils condemned them. The popes, Innocent and Zozimus, whom pope Celestine afterwards followed, ratified the sentence, and extended it throughout all the world. St. Augustine confuted those dangerous heretics, and enlightened the whole church by his admirable writings. The same father, backed by St. Prosper his disciple, stopped the mouths of the Demi-pelagians, who attributed the beginning of justification and faith to the sole power of free-will. An age so unfortunate for the empire, and which gave birth to so many heresies, proved, nevertheless, happy for christianity. No commotion shook it, no heresy corrupted it. The church, fruitful in great men, confounded all errors. After the persecutions, God was pleased to make the glory of his martyrs to shine forth conspicuous: all histories and other writings, are full of the miracles, which their aid implored, and tombs honoured, wrought through the whole earth. Vigilantius, who opposed so received opinions, being refuted by St. Jerom, remained without a follower: the Christian faith grew daily stronger, and more extended. But the empire of the West was at the lowest extremity: attacked by so many enemies, it was also weakened by the jealousies of its generals. By the artifices of Aetius, Boniface, count

A. D. 417.

406. Hier. cont. Vigil. Genad. de script. Eccl.

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A. D. of Afric, became suspected by Placidia. The count, ill used, brought from Spain Genseric and the Vandals, whom the Goths were expelling that country, and too late repented his calling them. Afric was taken from the empire. The church suffered infinite calamities from the violence of those Arians, and saw a noble army of martyrs crowned. Two dreadful heresies
429. arose: Nestorius, patriarch of Constantinople, divided the person of JESUS CHRIST; and twenty years after, Eutyches, an abbot, confounded his two-fold nature. St.
430. Cyril, patriarch of Alexandria, opposed Nestorius, who was condemned by pope
430. Celestine. The council of Ephesus, the third general, in execution of this sentence,
431. deposed Nestorius, and confirmed the decree of St. Celestine, whom the bishops of the council call their father in their definition. The holy virgin was acknowledged mother of God, and St. Cyril's doctrine was celebrated over all the earth. Theodosius, after some struggles, submitted to the council, and banished Nestorius. Eutyches, who did not know how to oppose that heresy without running into another extreme, was no less powerfully
448. cast out. Pope Leo the Great, condemned him, and refuted him at the same time by a letter, which was revered through
451. the whole world. The council of Chalcedon,

Part ii. Conc. Eph. act. 1. Sent. depos. Nest.

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cedon, the fourth general, in which that A. D.
great pope held the first place, as much from his learning as the authority of his see, anathematized Eutyches, and his protector Dioscorus, patriarch of Alexandria. The council's letter to Leo shews, that that pope presided there by his legates, as the head over its members. The emperor Marcian assisted in person at that great assembly, after the example of Constantine, and received its decisions with the same respect. He had been raised to the empire but a little before, by Pulcheria's marrying him. She was acknowledged empress after the death of her brother, who had left no sons. But the empire must needs have a master: Marcian's virtue procured him that honour. During the time of these two councils, Theodoret, bishop of Cyrus, made himself famous; and his doctrine would be without blemish, if the violent writings he published against St. Cyril had not stood in need of too great elucidations. These, however, he honestly gave, and was counted among the orthodox bishops. The Gauls begun to acknowledge the Franks. Aetius had defended them against Pharamond, and Clodio the Long-haired; but Meroveus was more successful, and made a surer settlement in them, much about the same time that the Angles, a Saxon people, invaded the South part of Great- Relat. S. Syn. Chals. ad Leon. Conc. Part. 3.

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A. D. Britain. They gave it their name, and there founded several kingdoms. Mean time the Huns, a people from Palus Meotis, desolated the whole world with an immense army, under the conduct of Attila their king, the most shocking of all
452. men. Aetius, who defeated him in the Gauls, could not prevent his ravaging Italy. The Adriatic islands afforded a retreat to many against his fury. Venice arose in the midst of the waters. Pope Leo, more powerful than Aetius and the Roman armies, commanded respect from that barbarous, and heathen king, and saved Rome from pillage: but she was soon after exposed to it by the debauches of her emperor Valentinian. Maximus, whose wife
454. he had ravished, found means to destroy
455. him by dissembling his resentment, and making a merit of his complaisance. By his deceitful counsels, the blinded emperor put to death Aetius, the sole bulwark of the empire. Maximus, author of the murder, spirits up the friends of Aetius to revenge it, and so gets the emperor killed. By these steps he ascends the throne, and compels the empress Eudoxia, daughter of the younger Theodosius, to marry him. In order to get out of his hands, she was not afraid to put herself into those of Genseric. Rome becomes a prey to the Barbarian: St. Leo alone prevents his putting every

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every thing to fire and sword: the people tear Maximus to pieces, which is their only, though dismal, consolation in their calamities. All is imbroiled in the West; we there see several emperors rise and fall almost at the same time. Majorian was the most considerable. Avitus but ill supported his reputation, and saved himself by a bishopric. The Gauls can no longer hold out against Meroveus, and Childeric his son: but the latter had almost been ruined by his debauches. If his subjects expelled him, a faithful friend, which he had yet left, got him recalled. His valour made him feared by his enemies, and his conquests extended a great way into the Gauls. The Eastern empire was peaceable under Leo the Thracian, successor to Marcian, and under Zeno, Leo's son-in-law and successor. The revolt of Basiliscus, being soon suppressed, caused but a short disturbance to that emperor: but the empire of the West perished irrecoverably. Augustus, commonly called Augustulus, son of Orestes, was the last emperor acknowledged at Rome, and immediately after was dispossessed by Odoacer, king of the Herulians. These were a people come from the Euxine sea, whose dominion lasted not long. In the East the emperor Zeno attempted to signalize himself in an unheard of manner. He was

A. D. 456. 457. 458. 465. 474. 475. 476.

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A. D. 482. the first of the emperors, that took upon him to settle points of faith. Whilst the Demi-Eutychians opposed the council of Chalcedon, he published against the council his Henoticum, that is, his decree of union, detested by the catholics, and condemned by pope Felix III. The Herulians were soon driven out of Rome by Theodoric, king of the Ostrogoths, or East Goths, who founded the kingdom of Italy, and allowed, though an Arian, a pretty free exercise to the Catholic religion. The emperor Anastasius disturbed it in the East. He trod in the steps of Zeno his predecessor, and supported the heretics. He thereby alienated the minds of the people, and could never regain them, even by taking off their heavy taxes. Italy obeyed Theodoric. Odoacer, hard put to it in Ravenna, endeavoured to save himself by a treaty, which Theodoric did not observe, and the Herulians were forced to part with every thing. Theodoric, besides Italy, possessed also Provence. In his time St. Bennet, having retired into a desert in Italy, begun from his most tender years, to practise the holy maxims, whereof he afterwards composed that excellent rule, which all the Western monks received with the same regard, the Eastern monks pay to that of St. Basil. The Romans compleated the overthrow of the Gauls, by

483. 490. 491. 492. 494.

by the victories of Clovis, son of Childeric. He gained also the battle of Tolbiac over the Germans, by the vow he made of embracing the Christian religion, to which his wife Clotilda was incessantly persuading him. She was of the house of the kings of Burgundy, and a zealous catholic, though her family and nation were Arian. Clovis, instructed by St. Vraast, was baptized at Reims, with his Frenchmen, by St. Remy, bishop of that ancient metropolis. He alone, of all the princes then in the world, maintained the catholic faith, and merited the title of *Most Christian* to his successors. By the battle in which he killed with his own hand Alaric, king of the Visigoths, Toulouse and Aquitain were added to his kingdom. But the victory of the Ostrogoths prevented his taking all as far as the Pyrenees, and the end of his reign sullied the glory of its beginning. His four children parted the kingdom among them, and were continually making attacks on one another. Anastasius died, by lightning. Justin, of mean birth, but good parts, and a thorough catholic, was made emperor by the senate. He submitted, with all his people, to the decrees of pope Hormisdas; and put an end to the troubles of the Eastern church. In his time Boetius, a man celebrated for learning as well as birth, and Symmachus

A. D. 495. 506. 507. 508. 510. 518. 526.

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A. D. his father-in-law, both raised to the highest posts, were sacrificed to the jealousy of Theodoric, who groundlessly suspected them of conspiring against the state. The king, troubled in mind for his crime, thought he saw the head of Symmachus in a dish served up to his table, and died some time after. Amalasonta his daughter, and mother of Atalaric, who became king by the death of his grandfather, is hindered by the Goths from giving the young prince the education suitable to his birth; and being forced to give him up to persons of his own age, she is witness to his ruining himself, without being able to prevent it.

527. The year following Justin died, after associating in the empire his nephew Justinian, whose long reign is celebrated for the labours of Tribonian, compiler of the Roman law, and for the exploits of Belisarius, and of the eunuch Narses. These two famous captains checked the Persians, defeated the Ostrogoths and Vandals, and recovered to their master Afric, Italy, and Rome: but the emperor, jealous of their glory, without offering to take part in their toils, gave them always more trouble than assistance. The kingdom of France was receiving new accessions. After a long war, Childebert and Clotaire, sons of Clovis, conquered the kingdom of Burgundy, and at the same time sacrificed to

529.
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their

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their ambition the children, yet minors, of A. D.
their brother Clodomir, whose kingdom they divided between them. Some time after, and whilst Belisarius so vigorously attacked the Ostrogoths, what they had in the Gauls, was abandoned to the French. France extended then far beyond the Rhine: but the particular portions of princes, which made so many kingdoms, hindered its being united under one and the same dominion. Its principal parts were Neustria, or West France, and Austrasia, or East France. The same year that Rome 533.
was retaken by Narses, Justinian caused to be held at Constantinople, the fifth general council, which confirmed the preceding ones, and condemned some writings that were favourable to Nestorius. This is what was called the three chapters, on account of the three authors, long before dead, who were then in question. There were condemned the memory and writings of Theodore bishop of Mopsuesta, a Letter of Ibas bishop of Edessa, and among Theodoret's writings, those which he had composed against St. Cyril. The books of Origen, which had disturbed the whole East for a century, received also sentence of reprobation. This council, though begun upon bad designs, had a happy conclusion; and was received by the holy see, which had at first opposed it. Two years 535.
after

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A. D. after the council, Narses, who had taken Italy from the Goths, defended it against the French, and obtained a complete victory over Buceline, general of the troops of Austrasia. Maugre all these advantages, Italy continued not long in the pos-
568. session of the emperors. Under Justin II. Justinian's nephew, and after the death of Narses, the kingdom of Lombardy was founded by Alboin. He took Milan and Pavia: Rome and Ravenna could hardly keep out of his hands; and the Lombards
570. made the Romans suffer the greatest hard-
571. ships. Rome was but poorly succoured by
574. her emperors, whom the Avari, a Scythian nation, the Saracens, a people of Arabia, and the Persians more than all the rest, were haraffing on all sides in the East. Justin, who trusted none but himself and his passions, was always beat by the Persians, and their king Chosroes. So many losses vexed him to that degree, that he
579. fell into a Frenzy. His wife Sophia supported the empire. The unfortunate prince recovered his senses too late, and saw upon his death-bed the villainy of his flatter-
580. ers. After him, Tiberius II. whom he had named emperor, checked the enemies,
581. eased the people, and enriched himself by his alms. The victories of Maurice the Cappadocian, general of his armies, caus-
583. ed the proud Chosroes to die of the spleen.

They

They were rewarded with the empire, A. D.
which Tiberius gave him at his death, together with his daughter Constantina. In this period the ambitious Fredegunda, wife to king Chilperic I. put all France in combustion, and was continually stirring up bloody wars among the French kings. In the midst of the calamities of Italy, and while Rome was visited with a dreadful 590.
Pestilence, St. Gregory the great was promoted, notwithstanding his modest reluctance, to St. Peter's chair. This great pope assuages the plague by his prayers; instructs the emperors, and at the same time causes all due obedience to be paid them; comforts Afric, and strengthens it; confirms in Spain the Visigoths converted from Arianism, and Recarede the catholic, who had just returned into the bosom of the church; converts England; reforms the discipline in France, whose kings, ever orthodox, he exalts above all the kings of the earth; bends the haughty Lombards; saves Rome and Italy, which the emperors were unable to assist; checks the growing pride of the patriarchs of Constantinople; enlightens the whole church by his doctrine; governs the East and West with equal vigour and humility, and affords the world a perfect model of ecclesiastical government. The
history of the church has nothing more 597. Beda, lib. 2.
beautiful

A. D. beautiful than the entry of the holy monk Auguſtine into the kingdom of Kent, with forty of his companions, who, preceded by the croſs and image of the great king, our Lord JESUS CHRIST, made ſolemn vows for the converſion of England. St. Gregory, who had ſent them, inſtructed them by letters truly apoſtolical, and taught St. Auguſtine to tremble, amidſt the continual miracles that God was working by his miniſtry. Bertha, a princeſs of France, won over king Ethilbert her husband to chriſtianity. The kings of France, and queen Brunehault protected the new miſſion. The biſhops of France entered into this good work, and it was they, who, by the pope's order, conſecrated St. Auſtin. The re-inforcement which St. Gregory ſent the new biſhop, produced new fruits, and the Anglican church took its form. The emperor Maurice, having experienced the fidelity of the holy Pontif, was reclaimed by his inſtructions, and received from him the commendation ſo worthy of a Chriſtian prince, that the heretics durſt never open their mouths in his time. This pious emperor was guilty, however, of one great fault. An infinite number of Romans periſhed amongſt the hands of the Barbarians, for want of being ranſomed at a crown a head. We ſee immediately after the good emperor's remorſe, the prayer he

Greg. lib. 9. Ep. 58. ind. 4.

601.

604.

601.

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he makes to God to punish him in this world rather than in the next; the revolt of Phocas, who murders his whole family before his eyes; Maurice himself, the last put to death, and amidst all his misfortunes uttering nothing else but this verse of the psalmist, *Righteous art thou, O Lord, and upright are thy judgments.* Phocas, raised to the empire by so execrable an action, endeavoured to gain the people, by honouring the holy see, whose privileges he confirmed. But his doom was fixed. Heraclius, proclaimed emperor by the African army, marched against him. Then Phocas found by experience, that debauches prove oftentimes more hurtful to princes than even acts of cruelty; and Photinus, whose wife he had debauched, delivered him up to Heraclius, who caused him to be put to death. France beheld, a little after, a much stranger tragedy. Queen Brunehault, given up into the hands of Clotaire II. fell a sacrifice to that prince's ambition: her memory was blackened, and her virtue, so much commended by pope Gregory, can yet scarce find vindication. The empire mean while, was laid waste. Chosroes II. king of Persia, under pretext of revenging Maurice, had undertaken the destruction of Phocas. He pushed his conquests under Heraclius. We see the emperor beat, and the

A. D. 602. Psal. cxix. 606. 610. 614. 620.

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A. D. the true cross carried off by the infidels: then, by a wonderful turn, Heraclius five
621. times conqueror; Persia penetrated by the
622. Romans, Chosroes killed by his son, and
623. the holy cross retaken. Whilst the power
625. of the Persians was so effectually check-
626. ed, a greater evil broke out against the empire, and against all christendom. Mahomet set himself up for a prophet among the Saracens; he was expelled Mecca by
622. his own people. At his flight begins the Hegyra, from whence the Mahometans compute their years. The false prophet gave his victories for the whole proof of his mission. In nine years he subjected all Arabia, either by fair or foul means,
629. and laid the foundation of the empire of the Caliphs. To these mischiefs were added the heresy of the Monothelites, who by an almost inconceivable oddity, while they acknowledged two natures in our Lord, would admit of but one will. The man, according to them, had no will; there was in JESUS CHRIST only the will of the word. These heretics concealed their poison under ambiguous terms; and a false love of peace made them propose, that neither one, nor two
633. wills should be spoke of. By these artifices they imposed on pope Honorius I. who entered into a dangerous forbearance with them, and consented to silence, in which falsehood

falſhood and truth were equally ſuppreſſed. A. D.
To complete the misfortune, ſome time after 639.
the emperor Heraclius took upon him to decide the queſtion by his own authority, and propoſed his ecthesis, or expoſition, favourable to the Monothelites: but the artifices of the heretics were at length detected. Pope John IV. condemned the 640.
ecthesis. Conſtans, grandſon to Heraclius, 648.
ſupported his grandfather's edict by his 649.
own, called the Type. The holy ſee, and pope Theodore, oppoſe this attempt: Pope Martin I. convocates the council of Latran, where he anathematizes the Type, and the heads of the Monothelites. St. Maximus, celebrated through all the Eaſt for his piety and learning, quits the court, infected with the new hereſy, openly reproves the emperors, who had preſumed to pronounce on points of faith, and ſuffers numberleſs hardſhips for the catholic re- 650.
ligion. The pope, dragged from exile to 654.
exile, and ſtill harſhly treated by the emperor, dies, at laſt, amidſt his ſufferings, without repining or remitting any part of the duty of his miniſtry. Mean time the new Anglican church, ſtrengthened by the cares of popes Boniface V. and Honorius, was ſpreading abroad her luſtre throughout the whole earth. With the virtues miracles alſo abounded, as in the apoſtles days: and nothing was more ſhining than the ſanctity of

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A. D. of her kings. Edwin embraced, with all
627. his people, the faith, which had given
634. him victory over his enemies, and converted his neighbours. Oswald was interpreter to the preachers of the gospel; and, though renowned for his conquests, he preferred to them the glory of being a Christian. The
655. Mercians were converted by the king of Northumberland, Oswin: their neighbours and successors followed their footsteps; and their good works were infinite. Every thing was going to wreck in the East. Whilst the emperors are wasting themselves in disputes about religion, and inventing heresies, the Saracens penetrate into the
634. empire; they seize on Syria and Palestine;
635. the holy city is subjected to them; Persia
636. is laid open by its divisions, and they
637. take that great kingdom without resistance.
647. They enter Afric, in a fair way of soon
648. making it one of their provinces: the isle of Cyprus yields them obedience, and in less than thirty years they add all these conquests to those of Mahomet. Italy, ever hapless and forlorn, groaned under the arms of the Lombards. Constans despaired of expelling them, and resolved to ravage what he could not defend. More cruel than the Lombards themselves,
663. he came to Rome, only to plunder its treasures: the very churches did not not escape him: he ruined Sardinia and Sicily;

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Sicily; and having become odious to all the world, he perished by the hands of his own Servants. Under his son Constantine Pogonatus, or the Bearded, the Saracens made themselves masters of Cilicia and Lycia. Constantinople besieged was saved only by a miracle. The Bulgarians, a people from the mouth of the Volga, joined the many enemies, with which the empire was overwhelmed, and seized on that part of Thrace, called since Bulgaria, which was the ancient Mysia. The Anglican church brought forth new churches; and St. Wilfrid, bishop of York, being expelled his see, converted Friesland. The whole church received a new light from the council of Constantinople, the sixth general one, where pope Agatho presided by his legates, and explained the catholic faith by an admirable letter. The council anathematized a bishop celebrated for his learning, a patriarch of Alexandria, four patriarchs of Constantinople, or, all the authors of the sect of the Monothelites; without sparing pope Honorius himself, who had shewed them too much favour. After the death of Agatho, which happened during the council, pope Leo II. confirmed its decisions, and received all its anathema's. Constantine Pogonatus, an imitator of the great Constantine and of Marcian, took his seat in the council after their example; and

A. D. 668. 671. 672. 678. 680.

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A. D. and as he paid it the same submissions, he was honoured with the same titles of orthodox, religious, pacific emperor, and
685. restorer of religion. His Son Justinian II. yet a child, succeeded him. In his time
686. the Faith extended, and diffused its be-
689. nign influences towards the North. St. Kilian, sent by pope Conon, preached the gospel in Franconia. In the time of pope Sergius, Ceadwalla, one of the kings of England, came in person to do homage to the Roman church, from whence the faith had passed into his part of the Britannic island; and after receiving baptism from the pope's hands, he departed in peace according to his wish. The house of Clovis was fallen into a deplorable weakness; frequent minorities had degenerated the princes into a state of softness and effeminacy, which they never could get out of, when of age. Hence sprung a long succession of drones, who had nothing but the name of king, and left the whole power to the *Maires du Palais*, or grand ministers of the crown. Under this title
693. Pepin Heristel governed every thing, and raised his family to higher expectations.
695. By his authority, and after the martyrdom of St. Wigbert, the faith was established in Friesland; which France had added to her conquests. St. Swibert, St. Willebrod, and other apostolical persons, propagated

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propagated the gospel in the neighbouring provinces. Mean time Justinian's minority was happily over: the victories of Leontius had overthrown the Saracens, and restored the empire's glory in the East. But that valiant captain being unjustly arrested, and unseasonably released, supplanted his master, and expelled him. This rebel met with a like treatment from Tiberius, named Abimarus, who stood not long himself. Justinian, restored, proved ungrateful to his friends; by revenging himself of his enemies, he made more formidable ones, who killed him. The images of Philippicus his successor were not received in Rome, on account of his favouring the Monothelites, and declaring himself an enemy to the sixth council. Anastasius II. a catholic prince, was elected at Constantinople, and Philippicus's eyes were put out. At this time the debauches of king Roderic, or Rodrigo, caused Spain to fall a prey to the Mauri, or Moors; for so were called the Saracens of Afric. Count Julian, to revenge his daughter, whom Roderic abused, invited those infidels. They come with an innumerable host: the king is killed: Spain is subdued, and the empire of the Goths there is extinguished. The church of Spain was put then to a new trial: but as she had stood her ground under

A. D. 694. 696. 702. 711. 713.

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A. D. under the Arians, the Mahometans could not prevail againſt her. They left her at firſt with a good deal of liberty: but in after ages ſhe had ſevere conflicts to maintain; and chaſtity had its martyrs as well as faith, under the tyranny of a nation equally brutal and infidel. Anaſtaſius ſway'd not long the imperial ſceptre.

715. The army forced Theodoſius III. to aſſume the purple. A battle neceſſarily enſued; the new emperor gained it, and Anaſtaſius was clapt in a monaſtery. The Moors, maſters of Spain, were in hopes of extending themſelves ſoon beyond the Pyrenees; but Charles Martel, deſtined to check them, had ariſen in France, and had ſucceeded, though a baſtard, to the power of his father Pepin Heriſtel; who left Auſtraſia in his family, as a kind of ſovereign principality, and the command in Neuſtria, by the poſt of *Maire du Palais*. Charles united both by his

716. valour. The eaſtern affairs were imbroiled. Leo, the Iſaurian, governor of the Eaſt, would not acknowledge Theodoſius, who quitted without reluctance, that empire which he had accepted only by force; and retiring to Epheſus, gave himſelf up entirely to the ſtudy of true greatneſs. The Saracens received ſome great blows

718. during the empire of Leo. They ſhamefully

719. raiſed the ſiege of Conſtantinople. Pelagius,

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gius, who cantoned himself in the mountains of Asturia, with the most resolute of the Goths, after a signal victory, set up in opposition to those infidels a new kingdom, by which they were one day to be driven out of Spain. In spite of the efforts and vast army of Abderamus their general, Charles Martel gained over them the famous battle of Tours. There fell an infinite number of the infidels, and Abderamus himself lay dead upon the field. This victory was attended with other advantages, whereby Charles put a stop to the progress of the Moors, and extended the kingdom as far as the Pyrenees. There now remained scarce any part of the Gauls, that was not under the obedience of the French; and all did homage to Charles Martel. Mighty both in peace and war, and absolute master of the kingdom, he reigned under several kings, whom he set up and pulled down at his pleasure, without ever presuming to take upon him that high title. The jealousy of the French lords chose to be thus deceived. Religion was establishing in Germany. The priest Boniface converted that people, and was made their bishop by pope Gregory II. who had sent him thither. The empire was then pretty quiet; but Leo raised in it a lasting disturbance. He attempted to overturn, as so many idols, the images of

A. D. 725. 723.

JESUS

A. D. 726. JESUS CHRIST and his saints. As he could not bring St. Germain, patriarch of Constantinople, over to his way of thinking, he acted by his own authority; and upon a decree of the senate, he first of all broke down an image of JESUS CHRIST, which stood upon the great gate of the church of Constantinople. Thus began the outrages of the Iconoclasts, or image-breakers. The other images, which the emperors, bishops, and all the faithful had set up since the peace of the church, both in public and private places, were also pulled down. At this scene the people was moved. The statues of the emperor were overthrown in different parts. He immediately thinking his person affronted, was reproached with offering a like affront to JESUS CHRIST and his saints, and that by his own confession, the indignity offered to the image, reflected upon the original. Italy went still farther: the emperor's impiety caused him to be refused the ordinary tributes. Luitprand, king of the Lombards, made use of the same pretext for seizing on Ravenna, the residence of the Exarchs: thus were called the governors, whom the emperors sent into Italy. Pope Gregory II. opposed the pulling down of the images: but he at the same time opposed the enemies of the empire, and endeavoured to
730. retain the people in their obedience. Peace was

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was made with the Lombards, and the emperor executed his decree against the images with greater violence than ever. But the famous John of Damascus declared to him, that in matters of religion, he knew no decrees but those of the church, and suffered greatly on that account. The emperor drove from his see the patriarch St. German, who died in exile at the age of 90 years. A little after, the Lombards again took up arms, and in the calamities they brought upon the Roman people, they were restrained only by the authority of Charles Martel, whose assistance pope Gregory II. had implored. The new kingdom of Spain, which was called, in those early times, the kingdom of Oviedo, was receiving accessions from the victories and conduct of Alphonsus, son-in-law to Pelagius, who, after the example of Recarede, from whom he was descended, assumed the name of Catholic. Leo died, and left the empire, as well as the church, in a great fermentation. Artabazus, prætor of Armenia, caused himself to be proclaimed emperor instead of Constantine Copronymus son of Leo, and restored the images. After the death of Charles Martel, Luitprand threatened Rome anew: the exarchate of Ravenna was in danger, and Italy owed its safety to the prudence of pope Zachary. Constantine, embarassed

A. D. 739. 740. 741. 742. 743.

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. D. in the East, thought of nothing but establishing himself; he beat Artabazus, took Constantinople, and filled it with executions. Charles Martel's two sons, Carloman and Pepin, had succeeded to their father's power: but Carloman growing sick of the world, in the midst of his grandeur and victories, embraced a monastic life. By this means his brother Pepin centred the whole power in his person. He knew how to support it by an exalted merit, and formed the design of raising himself to the crown. Childeric, the most pitiful of all princes, opened the way to him, by joining to the quality of a drone, that of a natural fool. The French, quite weary of their drones, and so long accustomed to Charles Martel's family, ever fruitful in great men, were graveled at nothing but the oath they had taken to Childeric. Upon the answer of pope Zachary, they thought themselves free, and so much the more disengaged from their oath of allegiance to their king, that he and his forefathers, for two hundred years past, seemed to have renounced their right of ruling over them, by leaving the whole power intailed, as it were, in the office of *Maire du Palais*. So Pepin was placed on the throne, and the name of king was re-united with the authority. Pope Stephen II. found in the new king the

747.

752.

753.

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the same zeal that Charles Martel had shewn for the holy see against the Lombards. After vainly imploring the emperor's aid, he threw himself again into the arms of the French. The king received him in France with respect, and would be anointed and crowned by his hand. At the same time he passed the Alps, delivered Rome and the exarchy of Ravenna, and reduced Astolph, king of the Lombards, to an equitable peace. In the mean time the emperor made war upon the images. To support himself by ecclesiastical authority, he assembled a numerous council at Constantinople. There did not, however, appear, according to custom, either the legates of the holy see, or the bishops, or legates from the other patriarchal sees. In this council, they not only condemned as idolatrous, all honour paid to images in memory of the originals, but they even damned sculpture and painting as detestable arts. This was the opinion of the Saracens, whose advice Leo was said to have followed, when he overthrew the images. Nothing, however, appeared against relics. The council of Copronymus did not forbid to honour them, and thundered out anathema's against such as refused to have recourse to the prayers of the holy virgin and the saints. The catholics, persecuted for

A. D. 754.

Conc. Nic. ii. Act. 6.

Ibid. defin. Pseudosyn. C. P.

Ibid. Pseudosyn. C. P. Can. ix. & xi.

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A. D. the honour they paid to images, made answer to the emperor, that they had rather endure all manner of extremities, than not honour JESUS CHRIST in his very shadow. 755. Mean time Pepin repassed the Alps, and chastised the faithless Astolph, who refused to fulfil the treaty of peace. The Roman church never received a more noble gift than that which that pious prince then made her. He gave her the cities retaken from the Lombards, and laughed at Copronymus, when he redemanded what he had not been able to defend. From that time the emperors were but little acknowledged in Rome; they became contemptible for their weakness, and odious for their errors. Pepin was regarded as protector of the Roman people, and of the Roman church. That quality became, as it were, hereditary to his house, and to the kings of France. Charlemagne, son of Pepin, supported it with equal courage and piety. 772. Pope Adrian had recourse to him against Didier, king of the Lombards, who had taken several cities, and was threatening all 773. Italy. Charlemagne passed the Alps. Every thing yielded. Didier was delivered up: the Lombard kings, enemies to Rome, 777. and to the popes, were destroyed: Charlemagne had himself crowned king of Italy, and assumed the title of king of the French and Lombards. At the same time he

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he exercised in Rome itself the supreme authority in quality of patrician, and confirmed to the holy see the donations of the king his father. The emperors had difficulty to withstand the Bulgarians, and vainly supported, against Charlemagne, the dispossessed Lombards. The quarrel of the images still subsisted. Leo III. son of Copronymus, seemed at first pretty moderate; but renewed the persecution so soon as he thought himself master. He quickly died. His son Constantine, but ten years old, succeeded him, and reigned under the tuition of the empress Irene his mother. Then things begun to change their aspect. Paul, patriarch of Constantinople, declared, towards the latter end of his life, that he had opposed the images contrary to his conscience; and retired into a monastery, where he deplored, in presence of the empress, the misfortune of the church of Constantinople, separated from the four patriarchal sees: and proposed to her the celebration of an universal council, as the only remedy of so great an evil. Tarasius his successor maintained, that the question had not been judged in due order, because they had begun with a decree of the emperor, upon which an informal council had followed; whereas in matters of religion, it belonged to the council to begin, and to the emperors to support the

A. D. 780. 784.

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A. D. judgment of the church. Going upon this argument, he accepted the patriarchate only upon condition that the universal council should be held: it was commenced at Constantinople, and continued at Nice. The pope sent thither his legates: the council of the Iconoclasts was condemned: they are detested as people, who, after the example of the Saracens, accused the Christians of idolatry. It was decided, that images should be honoured in remembrance, and for the sake of the originals; which is called in the council relative worship, honorary adoration and salutation, as opposed to supreme worship, and adoration of *Latria*, or of entire subjection, which the council reserves for God alone. Besides the legates of the holy see, and the presence of the patriarch of Constantinople, there appeared legates from the other patriarchal sees, then oppressed by the Infidels. Some have disputed their mission, but what is undisputed, is, that far from disowning them, all those sees have admitted the council, without the least appearance of contradiction, and it has been received by the whole church. The French, encompassed with idolaters, or with new Christians, whose ideas they were afraid to perplex, and at the same time puzzled with the equivocal term adoration, hesitated long. Of all the images, they

787. Conc. Nic. ii. Act. 7.

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they would pay honour to none, but that A. D.
of the croſs, as being abſolutely different from the figures, which the Heathens believed full of divinity. They preſerved, however, the other images in an honourable place, and even in the churches, and deteſted the Iconoclaſts. What difference remained, made not any ſchiſm. The French came at length to underſtand, that the fathers of Nice required for images only the ſame kind of worſhip, in all due proportion, which they themſelves paid to relics, to the book of the goſpel, and to the croſs; and this council was honoured by all Chriſtendom, under the name of the ſeventh general council.

Thus have we ſeen the ſeven general councils, which the Eaſt, and the Weſt, the Greek and Latin churches, receive with equal reverence. The emperors called thoſe great aſſemblies, by the ſovereign authority they had over all the biſhops, or, at leaſt over the principal ones, on whom all the reſt depended, and who were then ſubjects of the empire. The public vehicles were furniſhed them by order of the princes. They aſſembled the councils in the Eaſt, where they made their reſidence, and uſually ſent thither commiſſaries to maintain order. The biſhops, thus aſſembled, carried with them the authority of the Holy Ghoſt, and the tradition of the

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A. D. churches. At the beginning of christianity there were three principal sees, which had the precedency of all the rest: those of Rome, Alexandria, and Antioch. The council of Nice had allowed the same rank to the bishop of the holy city. The second and fourth councils exalted the see of Constantinople, and would have it to be the second. Thus were there five sees, which came, in process of time, to be called patriarchal. The precedency was given them in council. Of those sees, the see of Rome was ever regarded the first, and the council of Nice regulated the others by it. There were also Metropolitan bishops, who were heads of provinces, and took place of the other bishops. It was pretty late before they begun to be called archbishops; but their authority was nothing the less acknowledged. When the council was formed, the holy scripture was propounded; passages of the ancient fathers, witnesses of tradition, were read: it was tradition that interpreted scripture: its true meaning was believed to be that, about which former ages were agreed; and no one thought he had a right to explain it otherwise. Such as refused to submit to the decisions of the council, were anathematized. The faith, being explained, ecclesiastical discipline was settled, and canons, that is, rules of the church, were drawn.

Conc. Nic. Can. 7.
Conc. C. P. 1. Can. 3.
Conc. Chalced. Can. 28.
Conc. Nic. Can. 6.

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drawn up. It was believed, that the faith never changed, and that though discipline might receive divers alterations, according to times and places, men ought to aim, as much as possible, at a perfect imitation of antiquity. In fine, the popes assisted only by their legates at the first general councils; but they approved expressly of their doctrine, and there was but one faith in the church. A. D.

Constantine and Irene, caused the decrees of the seventh council to be religiously executed; but the rest of their conduct was not conform. The young prince, whom his mother forced to marry a woman he did not love, gave himself up to dishonourable amours; and, weary of paying implicite obedience to his imperious mother, he endeavoured to remove her from public affairs, of which she kept the management in spite of him. Alphonsus the chaste reigned in Spain. The perpetual continence that prince observed, earned him that noble title, and rendered him worthy to deliver Spain from the infamous tribute of an hundred virgins, which his uncle Mauregatus had granted to the Moors. Threescore and ten thousand of those Infidels killed in a battle with Mugatius their general, evinced the valour of Alphonsus. Constantine was also endeavouring to signalize himself against the Bulgarians; 787. 793. 795.

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A. D. rians; but the success did not answer his expectation. He destroyed, at last, the whole power of Irene; and being as incapable to govern himself, as to suffer the government of another, he divorced his
796. wife Mary, in order to espouse Theodora,
799. one of her attendants. His mother, highly exasperated, fomented the troubles, which so great a scandal occasioned, and by her artifices wrought the destruction of Constantine. She gained the people by moderating the taxes, and engaged the monks and clergy in her interests, by an apparent piety. At length she was acknowledged sole empress. The Romans, despising her government, went over to Charlemagne, who subdued the Saxons, checked the Saracens, destroyed heresies, protected the popes, won infidel nations to christianity, restored the sciences, and ecclesiastical discipline, assembled famous councils, where his profound learning was admired; and made not only France and Italy, but Spain, England, Germany, and every where, feel the happy effects of his piety and justice.

XII Epoch. Charlemagne, or, the establishment of the new empire.

At length, in the 800th year of our Lord, that great protector of Rome and Italy, or, to say better, of the whole church and all Christendom, being elected emperor by the Romans, without his dreaming of any such thing, and crowned by,

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by pope Leo III. who had prompted the Roman people to this choice, became founder of the new empire, and of the temporal greatness of the holy see.

These, Sir, be the twelve epochs, which I have followed in this abridgment. I have annexed to each of them, the principal facts that depend upon them. You may now, without much difficulty, dispose, according to the order of time, the great events of ancient history, and rank them, so to speak, every one under its own standard.

I have not forgot, in this epitome, that celebrated division, which chronologers make of the duration of the world, into seven ages. The beginning of each age serves us for an epoch: if I intermix some others with them, it is, that things may be the more distinct; and that the order of time may unfold itself before you with the less confusion.

When I speak to you of the order of time, I do not mean, Sir, that you should charge yourself scrupulously with every date; far less, that you should enter into all the disputes of chronologers, which are generally but about a few years. Contentious chronology, that stands so critically upon those minute matters, has, doubtless, its use; but it is not your affair, and conduces very little to enlighten the

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the mind of a great prince. I did by no means intend to refine upon this discussion of time, and amongst the calculations already made, I have followed that, which to me seemed most probable, without engaging to warrant it.

Whether in the computation we make of years from the time of the creation down to Abraham, we should follow the Septuagint, which makes the world older, or the Hebrew, which makes it younger by several centuries; though, indeed, the authority of the original Hebrew seems to deserve the preference, it is a thing so indifferent in itself, that the church, which hath, with St. Jerom, followed the computation of the Hebrew in our vulgate, has allowed that of the Septuagint in her martyrology. In fact, what matters it to history to diminish, or multiply vacant centuries, where a man can have nothing to relate? Is it not enough, that the times, wherein the dates are important, have fixed characters, and that the distribution of them be supported upon certain foundations? And though even in these times there should be a dispute about some years, this would seldom or never create any difficulty. For example, should we be obliged to put a few years sooner or later, either the foundation of Rome, or the birth of JESUS CHRIST, you may have per-

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perceived, that this diversity does no wise affect the series of the histories, or the accomplishment of the counsels of God. You are to shun Anachronisms, that perplex the order of affairs, and leave the others to be disputed amongst the learned.

No more would I burden your memory with the computation of Olympiads, although the Greeks, who make use of them, render them necessary for the fixing of times. It is fit you should know what it is, in order to have recourse to it, upon occasion: but in short it will be sufficient, to confine you to the dates, which I propose, as the most simple, and the most followed, namely, those of the world to Rome, those of Rome to JESUS CHRIST, and those of JESUS CHRIST to all generations.

But the true design of this epitome, is, not to explain to you the order of times, though that be absolutely necessary towards connecting of all histories, and shewing their mutual relation. I told you, SIR, that my principal scope was to make you consider, in the order of time, the progress of the people of God, and that of great empires.

These two important objects run on together in that great movement of ages, where they have, if I may so say, one and the same course; but it will be needful, in order

order to the right understanding of them, to take them apart sometimes the one from the other, and to consider separately whatever may relate to each of them.

PART II.

THE PROGRESS of RELIGION.

I. The creation, and first times.

ABOVE all, religion and the progress of the people of God considered in this manner, is the greatest and most useful of all objects, that can be proposed to man. How beautiful is it to take a review of the different states of God's people, under the law of nature, and the patriarchs; under Moses, and the written law; under David, and the prophets; from the return out of captivity, until JESUS CHRIST; and, lastly, under JESUS CHRIST himself, that is, under the law of grace, and the gospel; in the ages that have expected the Messiah, and in those, wherein He hath appeared; in those, wherein the worship of God was reduced to

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to one people, and in those, in which, agreeably to ancient prophecies, it was spread abroad over all the earth; in those, in fine, where men, yet full of infirmity and grosness, stood in need of being supported by temporal rewards and punishments, and in those wherein the faithful, better instructed, are no longer to live but by faith, having their affections set upon eternal good things, and suffering, in hopes of possessing them, all the evils that can possibly exercise their patience.

And, surely, SIR, nothing can be conceived more worthy of God, than to have, first of all, chosen to himself a people, who should be a palpable instance of his eternal providence; a people, whose good or ill fortune should depend upon their piety or impiety, and whose condition should give testimony to the wisdom and justice of Him who governed them. With this did God begin, and this did he make manifest in the Jewish people. But after having, by so many sensible proofs, established this immoveable foundation, that He is the sole and absolute disposer of all the events of this life, it was time to raise mens minds to higher notions, and to send JESUS CHRIST, for whom it was reserved to discover to the new people, collected from all the nations of the world, the secrets of the life to come.

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You may easily trace the history of both the old and new people, and observe, how JESUS CHRIST is their common centre of union; since either expected, or given, He hath been, in all ages, the consolation and hope of the children of God.

Behold then religion ever uniform, or, rather, ever the same from the foundation of the world! The same God hath ever been acknowledged the maker, the same CHRIST, the saviour of mankind.

Thus you shall see, that there is nothing more ancient among men, than the religion you profess, and that it is not without reason your ancestors have placed their greatest glory in being protectors of it.

What a convincing testimony is it of the truth, to find, that in the times, wherein profane histories have nothing to tell us but fables, or at most confused, and half-forgotten facts, the scripture, which is, without dispute, the most ancient book in the world, carries us back by so many precise events, and by the very chain of things, to their true principle, that is, God, the author of all; and points out to us so distinctly, the creation of the universe, that of man in particular, the happiness of his first state, the causes of his miseries and frailties, the corruption of the world, and the deluge, the origin of arts and nations,

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the diſtribution of lands; in ſhort, the propagation of mankind, and other matters of like importance, whereof human hiſtories ſpeak but confuſedly, and oblige us to ſeek elſewhere the certain ſources of them.

But if the antiquity of religion gives it ſo much authority, its progreſs continued without interruption, or alteration, during ſo many ages, and in ſpite of ſo many interpoſing obſtacles, makes manifeſt the hand of God ſupporting it.

What can be more wonderful, than to behold it ſtill ſubſiſt upon the ſame foundations from the beginning of the world; without either the idolatry and impiety, which on all ſides ſurrounded it, or the tyrants, who have perſecuted it, or the heretics and infidels, that have endeavoured to corrupt it, or the cowards, that have baſely betrayed it, or its unworthy followers, who have diſhonoured it by their crimes, or, in fine, the length of time, which alone is ſufficient to deſtroy all human things; without any, or all of theſe, having ever been able, not to ſay, to extinguiſh, but even to alter it!

If we now come to conſider what idea that religion, whoſe antiquity we revere, gives us of her object, that is, of the firſt being, we ſhall confeſs her above all human

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man conception, and worthy to be regarded, as come from God himself.

The God, whom the Jews, and Christians have ever worshiped, hath nothing in common with the divinities, full of imperfection, and even of vice, whom the rest of the world adored. Our God is a God, infinite, perfect, alone worthy to avenge wickedness, and to crown virtue, because He alone is holiness itself.

He is infinitely above that first cause, and first mover, whom the philosophers have owned, yet without adoring. Those of them, who have been widest of the mark, have set forth to us a God, who, finding matter eternal and self-existent, as well as himself, took and fashioned it as a common artist, cramped in his work by that matter, and its dispositions, which he did not make; without ever being able to comprehend, that if matter is from itself, it was not to expect its perfection from a foreign hand, and that, if God is infinite and perfect, He stood in no need of any thing but Himself, and his own Almighty will, to make whatsoever He pleased. But the God of our fathers, the God of Abraham, the God, whose wonders Moses hath recorded to us, did not only put the world in order, but made it entirely both in its matter and form. Till he gave being, nothing had it but himself only.

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only. He is represented to us as the maker of all things, and as making all things by the word of his power, as well because He makes all things by reason, as because He makes all things without any trouble; and the performance of so great works costs Him but a single word, that is, it costs Him but to will it.

Now, to pursue the history of the creation, since we have begun it, Moses hath taught us, that this mighty architect, whose works cost Him so little, has been pleased to perform them at several times, and to create the universe in six days, to shew that He does not act by necessity, or by a blind impetuosity, as some philosophers have imagined. The sun darts forth at once, and without reserve, all the rays it has; but God, who acts by understanding, and with a sovereign liberty, applies his power where He pleases, and how far He pleases: and as in making the world by his word, He shews that nothing is hard to Him; so by making it at different times, He demonstrates, that He is master of his matter, of his action, of his whole undertaking; and that He has, in acting, no other rule than his own will, ever infallibly right in itself.

This conduct of God lets us see also, that every thing proceeds immediately from His hand. The nations and philosophers,

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sophers, who have believed, that the earth, mixed with the water, and assisted, if you will, by the heat of the sun, had, of itself, and by its own fruitfulness, produced the plants and animals, have most grosly erred. The scripture hath given us to understand, that the elements are barren, if the word of God do not render them fruitful. Neither the earth, nor the water, nor the air, would ever have had the plants and animals we see in them, if God, who had made and prepared their matter, had not also formed it by his Almighty will, and given to every thing the seed proper for its multiplication in all ages.

Those, who see the plants derive their spring and growth from the sun's genial heat, might possibly be apt to fancy that he is the creator of them. But the scripture exhibits to us the earth clothed with grass and all manner of plants, before ever the sun was created, that so we may conceive that every thing depends on God alone.

It pleased the great artificer to create the light, even before He reduced it to the form He gave it in the sun and stars; because he meant to teach us, that those great and glorious luminaries, of which some have thought fit to make deities, had in themselves, neither that precious and shining

shining matter, whereof they were composed, nor that admirable form, to which we see them reduced.

In short, the account we have from Moses of the creation, discovers to us this great secret of true philosophy, that in God alone dwells all fulness and absolute power. Happy, Wise, Almighty, alone Self-sufficient, He acts without necessity, as He acts without need; never confined or cramped by matter, but makes of it what He pleases; because He it is, who hath given it, by his sole will and pleasure, the foundation of its being. By this sovereign right He turns it, He moulds it, He moves it, without any sort of difficulty: all depends upon Him: and if, according to the order established in nature, one thing depends on another, as, for instance, the rise and progress of plants, upon the heat of the sun, it is by reason that the same God, who made all the parts of the universe, hath been pleased to link them to one another, and to display his wisdom by the wonderful concatenation.

But all that the holy scripture teacheth us concerning the creation of the universe, is nothing in comparison of what it says of the creation of man.

Hitherto God had done all in a commanding way: *Let there be light: let there be a firmament in the midst of the waters;* Gen. i.

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let the waters be gathered together unto one place; let the dry land appear, and let it bring forth: let there be great lights, to divide the day from the night; let the waters bring forth fowl and fish: let the earth bring forth living creatures, after their several kinds. But when He comes to the producing of man, Moses makes
Gen. i. 26. him talk in a new style: *Let us make man*, saith He, *in our image, after our likeness.*

It is no longer that authoritative word of command, but one more mild, though no less efficacious. God holds council in Himself: God excites himself, as it were to signify to us, that the work He is now setting about, surpasses all the works he had till then performed.

Let us make man. God speaks within Himself; He speaks to some one who makes as well as He, to some one, of whom man is the creature and image; He speaks to another Self; He speaks to Him, by whom all things were made, to
John v. 19. Him, who saith in his gospel, *Whatsoever things the Father doth, these also doth the Son likewise.* In speaking to his Son, or with his Son, He speaks at the same time, with the Almighty Spirit, equal to, and co-eternal with Both.

It is a thing unknown in all the scripture language, that any other than God hath ever spoke of himself in the plural number;

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ber; *Let us make.* God himself doth not speak thus above two or three times in scripture; and this extraordinary style begins to appear, when he goes about the creation of man.

When God changes his language, and, in some sort, his conduct too, it is not that he changes in Himself; but He shews us, that He is going to begin, according to his eternal counsels, a new order of things.

Thus man, so highly exalted above the other creatures, whose generation Moses had described to us, is produced in a method entirely new. The Trinity begins to declare itself, in making a reasonable creature, whose intellectual operations are an imperfect image of those eternal operations, whereby God is fruitful in Himself.

The word of counsel, which God makes use of, denotes, that the creature, which is about to be made, is the only one, that can act by counsel and understanding. All the rest is no less extraordinary. Till now we had not seen, in the history of Genesis, the finger of God applied to corruptible matter. But to form the body of man, Himself takes earth; and that earth moulded by such a hand, receives the most beautiful figure, that hath ever yet appeared in the world. Gen. ii. 7.

That particular attention which appears in God, when he is making of man, shews us,

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us, that he has a particular regard for him, though every thing else be immediately conducted by his wisdom.

But the manner in which He produces the soul, is far more wonderful: He does not extract it from matter; He inspires it from above: it is a breath of life, that proceeds forth from Himself.

When He created the beasts, He said, Gen. i. 20. *Let the water bring forth fishes*; and after this manner He created the sea-monsters, and every moving creature that hath life, that was to fill the waters. He said also, Ibid. 24. *Let the earth bring forth every living creature, cattle, and creeping thing.* Thus were to spring those living souls, of a brutish and bestial life, to whom God allots no other sphere of action, than some motions dependent on the body. God calls them forth from the womb of the waters, and of the earth; but that soul, whose life was to be an imitation of his own, which was to live as himself, by reason and understanding, which was to be united to Him, by contemplating and loving Him, and which on that account was made in his image, could not be derived from matter. God, in fashioning matter, may well form a beautiful body, but turn or fashion it how He will, He never will find in it his own image and likeness. The soul, made after his image and

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and capable of being happy in the enjoyment of Him, must be produced by a new creation; it must come from above; and this is what is signified by that breath of life, which God breathes from his mouth.

Let us always remember, that Moses set forth to carnal men, by sensible images, pure and intellectual truths.

Let us not fancy that God breathes after the manner of animals. Let us not fancy that our soul is a subtle air, or thin vapour. The breath, which God inspires, and which bears in itself the image of God, is neither air nor vapour. Let us not believe, that our soul is a portion of the divine nature, as some philosophers have dreamed. God is not a whole that can be divided. Though God should have parts, they would not be created ones. For the creator, the uncreated being, could not be composed of creatures. The soul is made, and so made, that it is no part of the divine nature; but only a substance made after the image and likeness of the divine nature; a substance, that is ever to continue united to Him that formed it. This is the meaning of that divine breathing; this is what that breath of life represents to us.

Behold, then, man formed! God forms also out of him, the companion He is

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pleased to give him. All men spring from one marriage, in order to be for ever but one and the same family, however dispersed or multiplied.

Our first parents, thus formed, are placed in that delightful garden, which is called paradise: God owed to himself to make his image happy.

He gives a command to man, to let him know, that he hath a master; a command relating to a sensible thing, because man was made with senses; an easy command, because He would render his life as comfortable, as it should be innocent.

Man does not keep a precept of so easy observance: he hearkens to the tempting spirit, and to himself, instead of hearkening to God only: his fall is inevitable: but we must consider it in its origin, as well as in its consequences.

God had, at the beginning, made his angels pure spirits, and distinct from all matter. He who makes nothing, but what is good, had created them all in holiness, and they had it in their power to secure their felicity, by a voluntary submission to their creator. But whatever is derived from nothing is defective. A part of those angels suffered themselves to be seduced by self-love. Wo to the creature that delights in itself, and not in God! it loses in a moment all his gifts. Strange effect of sin!

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sin! those spirits of light became spirits of darkness: they had no longer any light, but what turned to malicious cunning. A malignant envy now took place of love: their native greatness now was only pride; their happiness was changed into the dismal comfort of getting themselves companions in their misery, and their former blessed exercises to the execrable employment of tempting men. The most perfect of them all, who had also been the most proud, proved the most mischievous, as he was the most miserable. Man, *whom God had made a little lower than the angels*, by uniting him to a body, became an object of jealousy to so perfect a spirit: he wanted to draw him into his rebellion, that he might afterwards involve him in his destruction. Let us hear how he bespeaks him, and dive to the bottom of his artifices. He addresses himself to Eve, as the weaker vessel: but in the person of Eve, he speaks to her husband as well as to her: *Yea, hath God said, ye shall not eat of every tree of the garden?* If He hath made you reasonable creatures, you ought to know the reason of every thing: this fruit is not poison: *Ye shall not surely die:* Behold, how the spirit of revolt begins! The command is disputed, and the obedience is brought into doubt. *Ye shall be as gods*, free and independent, happy in yourselves,

Psal. viii.

Gen. iii. 1.

Gen. iii. 4.

Ibid. 5.

and wise through yourselves; *ye shall know good and evil*; nothing shall be impenetrable to you. By these persuasive arguments does the deluding spirit set himself up against the creator's order, and above his rule. Eve, half-gained, looks upon the fruit, whose beauty promised a pleasant taste. Finding that God had united in man a soul and body, she thought, that in favour of man, he might possibly have also annexed to plants supernatural virtues, and intellectual gifts to sensible objects. After eating of this beautiful fruit, she presented of it also to her husband. Behold him dangerously attacked! Example and complaisance add strength to the temptation: he is beguiled into the sentiments of the tempter, so powerfully backed: a deceitful curiosity, a flattering thought of pride, the secret pleasure of acting spontaneous, and, according to one's own inclinations, allure and blind him: he is willing to make a dangerous trial of his liberty, and tastes, with the forbidden fruit, the pernicious sweets of pleasing his fancy: the senses mingle their allurements with this new charm, he follows them, he submits to them, he makes himself their slave, who was before their master.

Ibid. 6.

At the same time every thing changes to him. The earth smiles no longer upon him as formerly; he shall have no more from thence,

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thence, but by the sweat of his brows; the sky has no more that serenity of air: the animals, which all, even the most odious and fierce, were wont to afford him an innocent pastime, assume to him hideous forms. God, who had made every thing for his happiness, turns every thing in a moment into his punishment. He is a burden to himself, who had enjoyed such self-complacency. Gen. iii. 7. The rebellion of his senses makes him observe in himself somewhat shameful. It is no more that first work of the creator, in which all was comely. Sin hath made a new work, that needeth to be hid. Man can no longer support his shame, and would fain cover it from his own eyes. But God becomes still more insupportable to him. That great God, who had made him after his likeness, and had given him senses, as a necessary help to his understanding, was pleased, sometimes, to shew himself to him under a sensible form: man can no longer endure his presence. He seeks the deepest Gen. iii. 8. recesses of the woods, to hide himself from the presence of him, who formerly was his whole happiness. His conscience accuses him before ever God speaks. His woful excuses compleat his confusion. He must die: the remedy of immortality is taken from him, and a more dreadful death, namely, that of the soul, is figured

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to him by that bodily death, to which he is condemned. But behold our sentence virtually pronounced in his! God, who had resolved to reward his obedience in all his posterity, the moment he fell from it, condemns and smites him, not only in his own person, but also in all his children, as in the most tender and dearest part of himself: we are all cursed in our first principle: our birth is tainted and infected in its source.

Let us not here pretend to examine those terrible rules of divine justice, by which the human race is cursed in its original. Let us adore the judgments of God, who looks upon all men as one, in him, from whom he means to make all proceed. Let us also look upon ourselves as degraded in our rebellious parent, as stigmatized for ever by the sentence, that dooms him, as banished with him, and excluded paradise, which he ought to have preserved for our birth-place.

The rules of human justice may help us to enter into the depths of divine justice, whereof they are a shadow: but they can never discover to us the bottom of that abyss. Let us believe that the justice, as well as mercy of God, will not be measured by those of men, and that both have effects far more extensive and profound.

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But whilst God's severities upon mankind alarm us, let us admire, how he turns our eyes to a more agreeable object. Under the figure of the serpent, whose crooked windings were a lively image of the dangerous insinuations, and fallacious devices of the evil spirit, God shews our mother Eve her enemy vanquished, and points out to her that blessed seed, which was to *bruise her vanquisher's head*, that is, to humble his pride, and pull down his empire, over the whole earth. This blessed seed was JESUS CHRIST, the son of a virgin; that JESUS CHRIST, in whom alone Adam had not sinned, because he was to spring from Adam in a divine manner, and to be conceived, not by man, but by the Holy Ghost. Gen. iii. 14, 15.

But before the Saviour should be given us, it was fit mankind should by a long experience know, the need they had of such a succour. Man was then left to himself, his inclinations became corrupt, his enormities went beyond all bounds, and iniquity covered the whole face of the earth.

Then God meditated a vengeance, the remembrance of which he resolved should never be blotted out from among men: that of the universal flood, the memory of which accordingly is still lasting in all nations, as well as that of the wickedness which occasioned it.

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Let men no longer fancy, that the world moves alone; and that what has been, ſhall always be, as being of itſelf. God, who hath made all things, and by whom all things ſubſiſt, is about to drown both man and beaſt, that is, he is about to deſtroy the moſt beautiful part of his work.

He had need of nothing beſides himſelf to deſtroy, what he had made by a word: but he judged it more worthy of him to make his creatures the inſtrument of his vengeance, and he calls the waters to ravage the land already overflowed with wickedneſs.

There was found in it, however, one juſt man. God, before he ſaved him from the deluge of waters, had preſerved him by his grace from the deluge of iniquity. His family was reſerved to repleniſh the earth, which was about to be but one immenſe ſolitude. By the cares of that righteous perſon, God ſaves the animals, that ſo man may underſtand, they are made for him, and ſubjected to his dominion by their creator.

The world becomes new again, and the earth once more riſes out of the boſom of the waters; but in this new world there remains an eternal impreſſion of the divine vengeance. Until the flood, all nature was ſtronger, and more vigorous; by that immenſe body of waters, which God brought upon.

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upon the earth, and by their long continuance on it, the juices it contained were altered; the air, clogged with an excessive moisture, strengthened the principles of corruption; and the old constitution of the world being thus weakened, the human life, which before would run to near a thousand years, gradually decreased: herbs and fruits had no longer their former strength, and there was a necessity for giving men a more substantial food in the flesh of animals.

Thus by degrees were to disappear and wear out the remains of the primitive institution; and nature changed gave man intimation, that God was no more the same to him, since he had been provoked by so many crimes.

Moreover, that long life of the primitive men recorded in the annals of the people of God, has not been unknown to other nations, and their ancient traditions have preserved the memory of it. Death advancing with swifter steps, caused men to feel a speedier vengeance; and as they daily plunged deeper and deeper into wickedness, it was fit they should be likewise, so to speak, daily plunged deeper in their punishment. Maneth. Berosi. Hestiæ. Nic. Damas. & al. apud Josephi. Ant. 1. 4. Hesiod. Op. & di.

The single change of diet might have intimated to them, how much their state was growing worse, since by becoming

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weaker, they at the same time became more voracious and bloody. Before the time of the deluge, the food men found without violence in the fruits, which fell of their own accord, and in the herbs, which also dried so fast, was, doubtless, some remains of the primitive innocence, and of the mildness to which we were formed. Now for our nourishment we must spill blood, in spite of the horror it naturally excites in us, and all the refinements we make use of to cover our tables, are scarce sufficient to disguise to us the carcases we must devour to satisfy us.

But that is the smallest part of our misfortunes. Life, already shortened, is still more abridged by the violences introducing among mankind. Man, whom we saw in the primitive times sparing the life of beasts, grows now accustomed not to spare even that of his fellow-creatures. In vain did God, presently after the deluge, forbid the shedding of human blood: in vain, to preserve some vestiges of the mildness of our nature, while he allowed to eat the
Gen. ix. 4. flesh of beasts, had he reserved the blood. Murders multiplied without measure. It is
Gen. iv. 8. true, that before the flood Cain had sacrificed his brother to his jealousy. Lamech,
Gen. iv. 23. sprung from Cain, had committed the second murder, and we may believe that more were committed after those damnable examples.

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amples. But wars were not yet invented. It was after the deluge, that appeared those ravagers of provinces, called conquerors, who, incited by the sole glory of command, have exterminated so many innocent persons.

Nimrod, a cursed spawn of Ham, who was cursed by his father, began the making of war, only to establish an empire to himself. From that time ambition hath wantonly sported with the lives of men: nay, they came the length of killing each other, in cold blood: the height of glory, and the most noble of all arts, was to put one another to death. Gen. x. 9.

Such were the beginnings of the world, as the history of Moses represents them to us: beginnings happy at first, but afterwards big with mischiefs: with respect to God, who makes all things, ever admirable; such, in short, that we learn by revolving them in our mind, to consider the universe and mankind ever under the hand of the creator, brought out of nothing by his word, preserved by his goodness, governed by his wisdom, punished by his justice, delivered by his mercy, and ever subject to his power.

This is not the universe philosophers have conceived it, formed, according to some, by a fortuitous concourse of atoms, or which, according to the wisest of them, furnished

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furnished its matter to its author, which consequently depends on him, neither in the essence of its being, nor first estate, and ties him up to certain laws, which himself cannot violate.

Moses, and our ancient fathers, whose traditions Moses hath collected, afford us other notions. The God he hath declared to us, hath a very different power: he can do and undo just as he pleases; he giveth laws to nature, and abrogates them when he will.

If, in order to make himself known in times, when the greatest part of men had forgot him, He wrought astonishing miracles, and forced nature to recede from her most constant laws, He, by so doing, continued to demonstrate, that He was her absolute master, and that his will is the only bond, that keeps up the order of the world.

And this was just what men had forgot: the stability of so beautiful an order served now only to persuade them, that that order had ever been, and that it was from itself: whereby they were prompted to worship either the world in general, or the stars, the elements, and, in short, all those great bodies which compose it. God hath therefore shewn to mankind a goodness worthy of himself, in reversing, upon remarkable occasions, that order, which,

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not only no longer struck them, because they were accustomed to it, but which even prompted them, so grosly were they blinded, to imagine eternity and independence elsewhere than in God.

The history of the people of God attested by its own progression, and by the religion, as well of those who wrote it, as of those, who have preserved it with so much care, has kept, as in a faithful register, the memory of those miracles, and gives us thereby a true idea of the supreme dominion of God, Almighty master of his creatures, whether to hold them subject to the general laws He hath established, or to give them others, when he judges it necessary by some surprizing stroke to awaken sleeping mankind.

Such is the God, whom Moses hath proposed to us in his writings, as the only one we ought to serve; such the God, whom the patriarchs worshiped before ever Moses was; in a word, the God of Abraham, Isaac, and Jacob; to whom our father Abraham was willing to offer up his only son; of whom Melchisedek, the type of JESUS CHRIST, was high-priest; to whom our father Noah sacrificed, upon coming out of the ark; whom righteous Abel had acknowledged in offering to him of his most precious substance; whom Seth, given to Adam instead of Abel, had made known

to

to his children, called also the children of God; whom Adam himself had set forth to his descendants, as him, out of whose hands he had lately come, and who alone could put an end to the woes of his unhappy posterity.

O excellent philosophy, which gives us such pure ideas of the author of our being! Excellent tradition, that preserves to us the memory of his glorious works! How holy the people of God, since by an uninterrupted succession, from the foundation of the world down to our days, they have ever preserved so holy a tradition and philosophy!

II. Abraham, and the patriarchs.

But as the people of God begun under the patriarch Abraham, to take a more regular form, it will be necessary, SIR, to dwell with you a little upon that great man.

He was born about three hundred and fifty years after the flood, at a time, when human life, though reduced to narrower limits, was still very long. Noah was but just dead; Shem his eldest son was yet alive, and Abraham might have passed the most of his days with him.

Figure then to yourself the world still new, and still, so to speak, drenched in the waters of the deluge, when men, so near the origin of things, had no occasion, in order to know the unity of God, and the

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the service that was due to him, for any thing but the tradition which had been preserved of it from Adam and Noah: a tradition otherwise so conformable to the light of reason, that one would have thought so clear and important a truth could never have been darkened or forgotten among men. Such is the first state of religion, which continued down to Abraham, when, to know the greatness of God, men had only to consult their reason and memory.

But reason was weak and corrupted, and proportionably as men removed further from the origin of things, they confounded the ideas they had received from their ancestors. The untoward, or ill-taught children, would no longer believe their old decrepit grand-sires, whom they scarcely knew after so many generations; human sense brutified, (if I may be allowed the term) could rise no more to intellectual objects, and men chusing no longer to worship ought but what they saw, idolatry diffused itself over the whole world.

The spirit, who had beguiled the first man, tasted now the full fruit of his seduction, and beheld the complete effect of his saying, *Ye shall be as gods*. From the moment he uttered it, he designed to confound in man the idea of God with that of the creature, and to divide a name, whose majesty consists in being incommunicable.

His

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His ſcheme ſucceeded. Men ſwallowed up in fleſh and blood, had, however, preſerved an obſcure idea of the divine power, which maintained itſelf by its own force; but being blended with the images that entered by their ſenſes, made them fall down and worſhip all things wherein there appeared any activity or power. Thus the ſun and ſtars, which made their influences felt at ſuch a diſtance, the fire and elements, whoſe effects were ſo univerſal, became the firſt objects of public adoration. The great kings, and conquerors, who were ſo mighty in the earth, and the authors of inventions uſeful to human life, had ſoon after divine honours paid them. Men ſubjected themſelves to the tyranny of their ſenſes: the ſenſes decided every thing, and made, in ſpite of reaſon, all the gods that were adored upon earth.

How widely diſtant did man now ſeem from his firſt inſtitution! And how was the image of God defaced in him! Could God have made him with thoſe perverſe inclinations, that were daily more and more declaring themſelves? And did not that amazing propenſity he had to ſubmit to every thing but his natural Lord, betray too viſibly the ſtrange hand, by which God's workmanſhip had been ſo deeply altered in the human mind, that ſcarce could any trace of it be found? Driven by

that

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that blind impulse, which swayed him, he hurried into idolatry, nor was any thing able to stop his career. So great an evil made a wonderful progress. But lest it should infect all mankind, and utterly extinguish the knowledge of God, that great God called from on high his servant Abraham, in whose family he meant to establish his worship, and preserve the ancient belief, as well of the creation of the universe, as of the particular providence, with which he governs human things.

Abraham has ever been celebrated in the East. It is not only the Hebrews that look upon him as their father: the Idumeans boast the same original. Ishmael, the son of Abraham, is known among the Arabians, as the fountain whence they sprung. Circumcision is continued with them, as the mark of their origin, and they have in all times received it, not on the eighth day, after the manner of the Jews, but at their thirteenth year, as the scripture informs us, it was given to their father Ishmael; a custom which still prevails among the Mahometans. Other Arabian nations commemorate Abraham and Keturah, and they are the same the scripture derives from that marriage. This patriarch was a Chaldean, and those people, famed for their astronomical observations, have counted Abraham as one of their

Gen. xvi. 16.

Joseph. Ant. l. 31.

Gen. xvii. 25.

Alex. Polyh. apud Jos. Ant. ii. 61. Berof. Hecat. Eup. Alex. Polyh. & al. apud Jos. ant. l. i. c. 8. & Euf.

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their most learned observers. The Syrian historians have made him king of Damascus, though a stranger, and come from the confines of Babylon, and they tell that he quitted the kingdom of Damascus, in order to settle in the country of the Canaanites, afterwards called Judea. But it is better worth while to observe what the history of the people of God relates to us concerning this great man. We have seen, that Abraham followed the kind of life, which the ancients did before all the world was reduced into kingdoms. He reigned in his family, with which he embraced that pastoral life, so noted for its simplicity and innocence; rich in flocks, in slaves, and in money; but without lands, and without inheritance, and yet he lived in a foreign kingdom, respected, and independent as a prince. His piety and integrity, protected by God, won him this respect. He treated as an equal with kings, who courted his alliance, and thence came the ancient opinion, that he made himself a king. Though his life was simple and peaceful, he knew how to make war, but only in defence of his oppressed allies. He defended them, and revenged them by a signal victory. He restored them all their riches, retaken from the enemies, without reserving any thing, but the tithe, which he offered to God, and the portion that he-

præp. Ev. ix. 16, 17, 18, 19, 20. & xiii 11. Nic. Damas. lib. iv. Hist. univ. in excerpt. Val. p. 491. & ap. Jos. Ant. l. viii. c. 8. & Eus. præp. Ev. ix. 26.

Gen. xiii. &c.

Gen. xiv. 20. &c.

belonged to the auxiliary troops, which he had carried to battle. Moreover, after so great a service, he refused the presents of the kings with an unparaleled magnanimity, and could not endure that any man should boast, *he had made Abraham rich.* He would owe nothing but to God, who protected him, and whom alone he followed with a perfect faith and obedience. Gen. xxiii. 9.

Guided by that faith, he had left his native country, to come into a land which God shewed him. God, who had called him, and rendered him worthy of his covenant, concluded it upon these conditions. Gen. xii. &c.

He declared to him, that he would be his God, and the God of his children, that is, that he would be their protector, and that they should serve him as the only God, creator of heaven and earth. Gen. xvii. 7.

He promised *to him and his seed after him, a land,* (namely, that of Canaan) *for an everlasting possession,* and for the seat of religion. Ibid.

Now Abraham had no children, and Sarah his wife was barren. God sware to him by himself, and by his eternal truth, that of him and that woman should spring a nation, that should equal the stars of heaven, and the sand of the sea for multitude. Gen. xii. 2. xv. 4, 5. xvii. 19.

But

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But here comes the most memorable article of the divine promise. All nations were running headlong into idolatry.

Gen. xii. 3. xviii. 18. God promised to the holy patriarch, that in him, and in his seed, all those blinded nations, which had forgot their creator, should be blessed, that is, restored to the knowledge of him, wherein alone true blessing is to be found.

By this saying Abraham is made father of the faithful, and his posterity is chosen to be the source, whence the blessing is to flow throughout the whole earth.

In this promise was included the coming of the Messiah, so often foretold to our fathers, but always foretold as him, who was to be the saviour of the Gentiles, and of all the nations of the world.

Thus that blessed seed promised to Eve, became also the seed and offspring of Abraham.

Such is the foundation of the covenant; such its conditions. Abraham received the

Gen. xvii. token of it in circumcision, a ceremony, the proper effect of which was to signify, that that holy man belonged to God with all his family.

Gen. xv. 2. xvi. 3, 4. xvii. 20, 21. xxi. 13. Abraham was childless, when God began to bless his race. God gave him no seed for several years. Afterwards he had Ishmael, who was to be father of a great nation, but not of that chosen people so long

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long promised to Abraham. The father of the chosen people was to spring from him, and his wife Sarah, who was barren. At length, thirteen years after Ishmael, came that so long wished for child: he was named Isaac, that is *laughter*, a child of joy, a child of miracle, a child of promise, who shews by his birth, that the true children of God are born of grace. Gen. xxi.

This blessed child was now grown up, and of an age, in which his father might expect other children by him, when all of a sudden God commanded him to offer him up. To what trials is faith exposed! Abraham carried Isaac to the mountain, which God had told him of, and was going to sacrifice that son, in whom alone God promised to make him father both of his people, and of the Messiah. Isaac presented his bosom to the knife, which his father held ready to pierce it. God, satisfied with the obedience of both father and son, wants no more of them. After these two great men have given the world so lively and beautiful a type of the voluntary oblation of JESUS CHRIST, and tasted in spirit the bitterness of the cross, they are judged truly worthy to be his ancestors. Gen. xxii. 18.

The faithfulness of Abraham makes God confirm to him all his promises, and bless anew not only his family, but also, in his family, all the nations of the earth.

Accord-

Accordingly, he continued his protection to Isaac his son, and Jacob his grandson. They were imitators of him, adhering like him to the primitive faith, to the primitive way of life, which was the pastoral, to the primitive government of mankind, where every father of a family was prince in his house. Thus, amidst the changes daily introducing among men, holy antiquity revived in religion, and in the behaviour of Abraham and his children.

Gen. xxv. 11. xxvi. 4. xxviii. 13. 24. Therefore God repeated to Isaac and to Jacob, the same promises he had made to Abraham; and as he had called himself the God of Abraham, he took also the name of the God of Isaac, and of the God of Jacob.

Under his protection those three great men begun to sojourn in the land of Canaan; but only as strangers, and without Acts vii. 5. possessing *a foot of land* in it; till the famine drew Jacob into Egypt, where his children multiplying, soon became a great nation as God had promised.

Moreover, though that people, whom God caused to be born in his covenant, was to be propagated by generation, and though the blessing was to follow the blood, that great God, nevertheless, manifested in them the election of his grace. For, after having chosen Abraham from amidst the nations, among the children of Abra-

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Abraham he chose Isaac, and of Isaac's twins he chose Jacob, to whom he gave the name of Israel.

Jacob had twelve children, who were the twelve patriarchs, heads of the twelve tribes. They all were to enter into the covenant: but Judah was chosen amongst all his brethren, to be father of the kings of Israel, and father of the Messiah, so long promised to his ancestors.

The time was to come, that ten tribes being cut off from the people of God, for their infidelity, the posterity of Abraham should preserve their primitive blessing, that is, religion, the land of Canaan, and the hopes of the Messiah, only in the tribe of Judah, which was to give name to the rest of the Israelites, who were called Jews, and to the whole country, which was named Judea.

Thus the divine election appears still, even in that carnal people, who were to be preserved by ordinary propagation.

[a] Jacob saw in spirit the secret of this election. When he was about to die, and his children around his bed were craving the blessing of so good a father, God discovered to him the state of the twelve tribes, when they should be in the promised land: he unfolded it in a few words, and those few words contain innumerable mysteries. [a] Gen. xlix.

Though

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Though all he says of Judah's brethren be expressed with an extraordinary dignity, and bespeaks a man transported beyond himself by the spirit of God; yet when he comes to Judah, he rises still higher.

Ibid. 8. *Judah*, says he, *thou art he whom thy brethren shall praise: thy hand shall be on the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre* (that is, the authority) *shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be:* or, according to another reading, which is, perhaps, no less ancient, but which in the main differs nothing from this, *until he come, for whom things are reserved*, and the rest as we have above recited it.

The sequel of the prophecy literally refers to the country which the tribe of Judah was to possess in the holy land. But the former part of it, take it how we will, can signify nothing else, than Him, who was to be the son of God, the minister and interpreter of his will, the accomplishment of his promises, and the king of the new people, that is, the Messiah, or the Lord's anointed.

Jacob

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Jacob speaks of him expressly to Judah only, from whom that Messiah was to spring: he comprehends in the destiny of Judah alone that of the whole nation, which, after its dispersion, was to see the remnant of the other tribes re-united under Judah's standards.

All the terms of the prophecy are clear: there is only the word *sceptre*, which the custom of our language might make us take for the royalty alone; whereas, in the sacred language, it signifies, in general, power, authority, magistracy. This use of the word is to be met with in every page of scripture: it appears even manifestly in Jacob's prophecy; and the patriarch means, that in the days of the Messiah all authority should cease in the house of Judah, which implies the total overthrow of a state.

Thus the times of the Messiah are marked out here by a double change. By the first, the kingdom of Judah, and of the Jewish nation, is threatened with its final ruin. By the second, there is to arise a new kingdom, not only of one people, but of all nations, of whom the Messiah is to be the head and hope.

In scripture style, the Jewish people is called in the singular number, and, by way of eminence, *the people*, or, *the people of God*; and when we find *many people*, Is. lxv. &c. Rom. x. 19. &c. Is. ii. 2, 3, 4. xlix. 6. 18. li. 4, 5. &c.

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or, *the nations*, those who are versed in the scriptures, understand the other nations, who had been also promised to the Messiah in the prophecy of Jacob.

That great prophecy comprehends, in a few words, the whole history of the Jewish people, and of the CHRIST, who is promised to them. It points out the whole progress of the people of God, nor is its effect yet ceased.

But I do not intend to make you a commentary upon it: you will have no occasion for that, since by barely observing the progress of the people of God, you will see the sense of the oracle unfolded of itself, and simple events shall be its interpreters.

III. Moses, or the written law, and the introduction of the people into the promised land.

After the death of Jacob, the people of God sojourned in Egypt, till the time of the mission of Moses, that is, about two hundred years.

Thus 430 years passed away, before God gave his people the land he had promised them.

He meant to accustom his elect to rely upon his promise, with firm confidence, that it would be fulfilled sooner or later, and always in the time appointed by his eternal providence.

Gen. xv. 16. The iniquity of the Amorites, whose land and spoils he resolved to give them, was not yet, as he declares to Abraham, come

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come to the height for which he waited, in order to deliver them up to the severe and unpitying vengeance, that he intended to wreak upon them by the hands of his chosen people.

It was fit to give this people time to multiply, so as to be in a condition to fill the land, that was destined them, and to take possession of it by force, by exterminating its inhabitants accursed of God. Ibid.

He was willing that they should undergo in Egypt a hard and insupportable captivity, that when delivered by unheard of wonders, they might love their deliverer, and eternally celebrate his mercies.

Such was the order of God's counsels, as he himself hath revealed them, in order to teach us to fear Him, to adore Him, to love Him, and to wait for Him with faith and patience.

The time being arrived, he hears the cries of his people, cruelly afflicted by the Egyptians, and sends Moses to deliver his children from their tyranny.

He makes himself known to that great man, more than he had ever done to any man living. He appears to him in a manner equally glorious and comforting: he declares to him that he is He, who is. All that is before him, is but a shadow. *I am*, says he, *that I am*: being and perfection Exod. iii. Ibid. iii. 14

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belong to Me alone. He assumes a new name, which denotes being and life in Him, as in their source; and it is, under that great name of God, terrible, mysterious, incommunicable, that he will henceforth be served.

Exod. xx. 18. I shall not give you a particular detail of the plagues of Egypt, or of the hardness of Pharaoh's heart, or of the passage of the Red Sea, or of the thunderings, lightnings, noise of the trumpet, or of the smoke that was seen by the people on mount Sinai. God there wrote with his own hand, upon two tables of stone, the fundamental precepts of religion and society: He dictated the rest to Moses with a loud voice. To maintain this law in its full force, he had orders to form a venerable assembly of seventy elders, which might be called the senate of the people of God, and the perpetual council of the nation. God appeared publicly, and caused his law to be published in his presence, with an astonishing demonstration of his majesty and power.

Exod. xxv. Numb. xi.

Till then God had given nothing in writing, that could be a rule to man. The children of Abraham had only circumcision, and the ceremonies, that accompanied it, as a token of the covenant, which God had made with that chosen race. They were distinguished by this token from

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from the nations, that worſhiped falſe deities: moreover, they preſerved themſelves in God's covenant, by the remembrance they had of the promiſes made to their fathers, and were known as a people, who ſerved the God of Abraham, Iſaac, and Jacob. God was ſo ſtrangely forgot, that it was neceſſary to diſtinguiſh him by the name of thoſe who had been his worſhipers, and of whom he was alſo the declared protector.

This great God would no longer leave to the bare memory of men the myſteries of religion, and of his covenant. It was time to ſet ſtronger barriers to idolatry, which was overflowing all mankind, and like to extinguiſh totally the remains of natural light.

Ignorance and blindneſs had prodigiouſly increaſed in the days of Abraham. In his time, and a little after, the knowledge of God appeared alſo in Paleſtine and in Egypt. Melchizedek, king of Salem, was *the prieſt of the Moſt High God, poſſeſſor of heaven and earth.* Abimelech king of Gerar, and his ſucceſſor of the ſame name, feared God, ſware by his name, and admired his power. The threatnings of this great God were dreaded by Pharaoh, king of Egypt: but, in Moſes's time, thoſe nations were perverted. The true God was no more known in Egypt, as the God

Gen. xiv. 18, 19.

Gen. xxi. 22, 23. xxvi. 28, 29.

Gen. xii. 17, 18.

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of all the nations of the world, but as the God of the Hebrews. Men worshiped the very beasts and reptiles. Every thing was god, but God himself; and the world, which God had made to manifest his power, seemed to have become a temple of idols. Mankind went so grossly astray, as to worship their own vices and passions; nor must we be astonished at it. There was no power more unavoidable, or more tyrannical than theirs. Man, accustomed to think every thing divine, that was powerful, as he felt himself drawn to vice by an irresistible force, came easily to believe that force without him, and soon made a god of it.

Exod. v. 1, 2, 3. ix. 1. &c. Exod. viii. 26.

Thence it was, that unchaste love had so many altars, and that the most horrid impurities begun to be mingled with the sacrifices.

Levit. xx. 2, 3.

Cruelty entered into them at the same time. Guilty man, racked with the sense of his wickedness, and looking upon the deity as an enemy, thought he could not appease him with ordinary victims. He must shed human blood along with that of beasts: a blind fear drove fathers to offer up their children, and to burn them to their gods instead of incense. These sacrifices were common in the days of Moses, and made but a part of those horrible iniquities of the Amorites, whose ven-

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vengeance God committed to the Israelites.

But they were not peculiar to those people. It is well known, that in all nations of the world, without excepting one, men have sacrificed their fellow creatures; and there is not a place on the face of the earth, where they have not served some of those dismal and shocking deities, whose implacable hatred to mankind required such sort of victims. Herod. l. ii. Cæs. de bell. Gal. vi. Diod. lib. i. v. Plin. lib. xxx. Athen. lib. xiii. Porph. de Abst. lib. ii. Jorn. de reb. Get. &c.

Amidst so much ignorance, man came to worship the very work of his own hands. He thought himself able to lodge divinity in statues, and so profoundly forgot that God had made him, that he thought in his turn he might make a god. Who could believe it, did not experience convince us, that so stupid and brutal an error was not only the most universal, but even the most inveterate and incorrigible among men. Thus we must own, to the confusion of mankind, that the first of truths, that truth, which the world proclaims, that truth, whose impression is the most powerful, was now the farthest from the sight of man. Tradition, which preserved it in their minds, though yet clear, and sufficiently present with them, had they been attentive to it, was ready to vanish away; monstrous fables, as full of impiety as extravagance, assumed its place. The moment was come, when the truth, so ill kept

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in the memory of men, could no longer be preserved but by writing; and God having, moreover, resolved to form his people to virtue by laws more express, and in greater number, he resolved, at the same time, to give them in writing.

Moses was called to this work. That great man collected the history of past ages, those of Adam, Noah, Abraham, Isaac, Jacob, and that of Joseph, or, rather, that of God himself, and of his wondrous acts.

He had no need to dig very deep for the traditions of his ancestors. He was born an hundred years after the death of Jacob. The old men of his time might have conversed several years with that holy patriarch: the memory of Joseph, and of the wonders God had done by that great minister of the kings of Egypt, was still fresh. Two or three men's lives reached as far back as Noah, who had seen the children of Adam, and touched, so to speak, the origin of things.

Thus the ancient traditions of mankind, and those of Abraham's family, were not hard to recollect: the memory of them was yet alive, and we need not wonder, if Moses, in his Genesis, speaks of things that happened in the first ages as certainties, of which too there were still to be seen remarkable monuments, both

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both in the neighbouring nations, and in the land of Canaan.

Whilst Abraham, Isaac, and Jacob had inhabited that land, they had every where erected monuments of the things which had befallen them. There were still to be shewn the places where they had inhabited; the wells they had digged in those dry countries, to water their families and flocks; the mountains, whereon they had sacrificed to God, and on which he had appeared to them; the stones they had erected, or piled up, for a memorial to posterity; and the tombs, wherein their sacred ashes were deposited. The memory of those great men was recent, not only in the whole country, but likewise over all the East; where several famous nations have never forgot that they came of their race.

Thus, when the Hebrew people entered the promised land, every thing there celebrated their ancestors; both cities and mountains, nay the very stones there spoke of those wondrous men, and of the astonishing visions, by which God had confirmed them in the primitive and true belief.

They, that are ever so little acquainted with antiquity, know how curious the first times were in erecting and preserving such monuments, and how carefully posterity retained the occasions, on which they had been set up. This was one way of writ-

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ing history: stones have come since to be fashioned and polished: and statues have succeeded, after pillars, to the gross and solid masses erected in the first times.

We have even great reason to believe, that in the lineage wherein the knowledge of God was preserved, they preserved also in writing, memoirs of ancient times.

For men have never been without this care. At least it is certain, that a sort of carols or songs were made, which fathers taught their children; and which, being sung at the feasts and assemblies, perpetuated the memory of the most signal actions of past ages.

This gave birth to poetry, varied, in process of time, into several forms, the most ancient of which is still preserved in the odes and hymns used by all the ancients, and even at present by the nations, who have not the use of letters, to praise the deity and great men.

The style of those canticles is bold, uncommon, yet natural, in that it is suited to represent nature in its transports, bounding, for that reason, by quick and impetuous sallies, free from the ordinary ties, which regular discourse requires, at the same time comprehended in harmonious numbers which augment its force; it surprises the ear, catches the imagination, moves

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moves the heart, and more easily imprints itself upon the memory.

Among all the nations of the world, that in which such songs were most in use, was the people of God. Moses mentions a great many of them, which he denominates by the first verses, because the people knew the rest. He made two of this kind himself. The first sets before our eyes the triumphant passage of the Red Sea, and the enemies of the people of God, some already drowned, and others half dead with fear. By the second, Moses confounds the ingratitude of the people, by celebrating the goodness and wonders of God. Following ages imitated him. It was God and his wondrous works, that made the subject of the odes they composed: God inspired them himself, and there was properly none but the people of God, to whom poetry came by inspiration.

Numb. xxi. 14, 17, 18, 27, &c. Exod. xv. Deut. xxxii.

Jacob had pronounced in this mystical language, the oracles, which contained the destiny of his children, that so each tribe might the more easily retain what concerned it, and might learn to praise him, who was no less glorious in his predictions, than faithful in their accomplishment.

Such be the means, which God made use of, to preserve down to Moses, the memory

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memory of things past. That great man, instructed by all these means, and raised above them by the Holy Ghost, hath wrote the works of God, with an exactness and simplicity, which attracts belief and admiration, not to him, but to God himself.

He joined to things past, which contained the origin, and ancient traditions of God's people, the wonders which God actually wrought for their deliverance. Of this he produces to the Israelites no other witness than their own eyes. Moses does not tell them things that past in impenetrable recesses, and deep-winding caves: he does not speak in the clouds: he particularizes, and circumstantiates every thing, as a man, who is not afraid to be belyed. He founds all their laws, and their whole constitution on the wonders they had seen. Those wonders were nothing less than nature changed all of a sudden, upon different occasions, for their deliverance, and for the punishment of their enemies; the sea divided, the dry land disclosed, a heavenly bread, abundant waters gushing from the rocks at the stroke of a rod, heavens giving them a visible signal to direct their march, and other like miracles, which they saw for forty years.

The people of Israel were no more intelligent, or more refined, than the other nations, who, being wholly given up to their

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their senses, could not conceive an invisible God. On the contrary, they were gross and rebellious, as much, or more than any other people. But that God, though invisible in his nature, rendered himself so perceptible by continual miracles, and Moses inculcated them with so much energy, that at last this carnal people suffered themselves to be touched by that pure idea of a God, who made all by his word; of a God, who was only spirit, only reason and intelligence.

In this manner, while idolatry, so greatly increased since Abraham, covered the whole face of the earth, the sole posterity of that patriarch was exempt from it. Their enemies bore them this testimony, and the nations, wherein the truth of tradition was not yet wholly extinguished, cried out with astonishment, *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. Surely there is no enchantment against Jacob, neither is there any divination against Israel: the Lord his God is with him, and the shout of a king is among them.* Numb. xxiii. 21, 23.

In order to imprint on their minds the unity of God, and the perfect uniformity he required in his worship, Moses often repeats, that in the promised land this one God would chuse a place, in which alone the feasts, the sacrifices, and the whole Deut. xii. 14, 15, 26, 17, &c.

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public service should be performed. In the mean time, till this desired place should be found, while the people wandered in the wilderness, Moses built the tabernacle, a moving temple, where the children of Israel presented their petitions to the God, who had made heaven and earth, and who thought no scorn to journey, if I may so say, along with them, and to be their guide.

Upon this principle of religion, upon this sacred foundation was the whole law built; a law holy, just, and good, wise, provident, and simple, which connected the society of men with one another, by the sacred society of man with God. To these holy institutions, he added noble ceremonies, feasts, which recalled the memory of the miracles, whereby the children of Israel had been delivered; and, what no other lawgiver had ever presumed to do, express assurances, that all should go well with them, so long as they lived subject to the law, whereas their disobedience should be pursued with manifest and inevitable vengeance. He must have been warranted by God, to give such a foundation to his laws, and the issue has evinced, that Moses did not speak of his own head.

Deut. xxvii. xxviii. &c.

As to the great number of rites he enjoined the Hebrews, though they now may seem

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seem superfluous, they were then necessary, in order to distinguish the people of God from other nations, and served as a barrier to idolatry, lest it should have drawn aside that chosen people along with all the rest.

To maintain religion, and all the traditions of the people of God, among the twelve tribes, one was made choice of, to whom God allotted for its portion, together with the tithes and oblations, the care of sacred things. Levi and his children are themselves consecrated to God, as the tithe of all the people. Out of Levi Aaron is chosen to be high-priest, and the priesthood made hereditary in his family.

Thus the altars have their ministers; the law hath its advocates, and the progress of God's people is testified by the succession of its priests, which goes on without interruption, from Aaron the first of them.

But what was most excellent in this law, was, that it prepared the way for one more august, less incumbered with ceremonies, and more productive of virtues.

Moses, to keep the people in expectation of this law, assures them of the coming of that great prophet, who was to spring from Abraham, Isaac, and Jacob. *The Lord thy God,* says he, *will raise up unto* Deut. xviii. 15. 18.

unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken. That prophet, like unto Moses, a lawgiver as himself, who can he be, but the Messiah, whose doctrine was one day to rule and sanctify the world.

Deut. xxxiv. 10. Until him there was no prophet to arise in Israel like unto Moses, to whom God should speak face to face, and who should give laws to his people: and so till the time of the Messiah, the people at all times, and in all difficulties rely upon Moses only. As Rome revered the laws of Romulus, Numa, and the twelve tables; as Athens had recourse to those of Solon; as Lacedemon preserved and respected those of Lycurgus; the Hebrew people continually pleaded those of Moses. And, indeed, so well had the lawgiver adjusted all things, that none had ever any occasion to make the least alteration in them. Therefore the body of the Jewish law is not a collection of different statutes made at different times and occasions. Moses, enlightened by the spirit of God, had foreseen every thing. We see no statutes of David, Solomon, Jehoshaphat, or Hezekiah, though all three zealous for justice.

1 Kings, ii. iii. &c. Deut. iv. 2. xii. 32. The good princes had only to cause the law of Moses to be observed, and contented themselves with recommending the observance of it to their successors. To add

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add to it, or diminish from it one tittle, was an attempt, the people looked upon with horror. They had occasion for the law every moment, to regulate, not only the feasts, sacrifices, and ceremonies, but also all other public and private actions, trials, contracts, marriages, successions, funerals, the very fashion of their dress, and, in general, every thing relating to manners. There were no other books, wherein to study the precepts of a good life. They were to peruse it, and meditate upon it night and day; to collect sentences from it, and to have them always before their eyes. It was therein the children learned to read. The only rule of education, that was given to their parents, was to teach them, to inculcate upon them, to make them observe that holy law, which alone could render them wise from their infancy. Thus it was to be in every body's hands. Besides the constant reading which every one was bound to give it in private, there was every seven years, in the solemn year of release and rest, a public reading, and, as it were, a new publication made of it, at the feast of tabernacles, when all the people were assembled for eight days. Moses caused the original of Deuteronomy to be deposited in the side of the ark: this was an abridgment of the whole law. But to prevent

Deut. xxxi. 10, 11.

1 Esd. viii. 19.

Deut. xxxi. 26.

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vent its being altered in the course of time, through the malice or negligence of men, besides the copies that were current among the people, authentic transcripts of it were made, which being carefully revised and kept by the priests and Levites, were used instead of originals. The kings, (for Moses had well foreseen, that this people would at length have kings, as all other nations) the kings, I say, were obliged, by an express law of Deuteronomy, to receive from the hands of the priests one of those transcripts thus religiously corrected, that they might write it, and read therein all the days of their life. The copies so revised by public authority, were had in singular veneration with all the people: they regarded them as proceeding immediately from the hands of Moses, as pure and entire as God had dictated them to him.

Deut. xvii. 18.

2 Kings xxii. 8. 2 Chron. xxxiv. 14. &c.

An ancient book of that strict and religious correctness, having been found in the house of the Lord, under the reign of Josiah, or perhaps it was the original itself, which Moses had caused to be put in the side of the ark, excited the piety of that good king, and proved an occasion of his bringing that people to repentance. The great effects wrought at all times by the public reading of this law, are innumerable. In a word, it was a perfect book, which being annexed by Moses to the

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the history of the people of God, taught them at once their origin, their religion, their polity, their manners, their philosophy, every thing that tends to regulate life, every thing that unites and forms society, good and bad examples, the reward of the one, and the rigorous punishments that had attended the other.

By this admirable discipline, a people, come out of slavery, and kept forty years in a desart, arrives full formed at the land they are to possess. Moses conducts them to the entrance, and, being warned of his approaching end, he commits what remains to be done to Joshua. But before he died, he composed that long and admirable song, which begins with these words: *Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.* In this silence of all nature, he speaks first to the people, with inimitable strength, and foreseeing their infidelity, he discovers to them the heinousness and horrors of it. All of a sudden he goes out of himself, as finding all human language beneath so grand a subject; he relates what God said, and makes him speak with so much majesty, and so much goodness, that it is hard to say whether he inspires most, awe and confusion, or love and confidence. Deut. xxxi. Deut. xxxii. 1.

All the people learned by heart that divine song, by order of God, and of Moses.

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Deut. xxxi. 19, 22.

ſes. And then that great man died contented, as having forgot nothing that might tend to preſerve amongſt his followers, the memory of the benefits and commands of God. He left his own children loſt in the croud of their countrymen, without any diſtinction, and without any extraordinary ſettlement.

He hath been admired, not only by his own people, but by all the nations of the world; and no lawgiver hath ever had ſo great a name among men.

It is thought he wrote the book of Job. The ſublimity of the thoughts, and majeſty of the ſtyle, render that hiſtory worthy of Moſes. Leſt the Hebrews ſhould have been puffed up, by arrogating the grace of God to themſelves only, it was proper to let them know, that that great God had his elect even in the race of Eſau. What doctrine was more important? What more uſeful entertainment could Moſes give to the people afflicted in the wilderneſs, than that of the patience of Job, who, when delivered into the hands of Satan to be tried by all manner of hardſhips, ſees himſelf deprived of his ſubſtance, of his children, and of every earthly comfort; preſently after, ſmitten with a loathſome diſeaſe, and diſtracted inwardly by the temptation of blaſphemy and deſpair; who, nevertheleſs, by holding

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ing fast his integrity, shews that a faithful soul supported by divine aid, amidst the most dreadful trials, and in spite of the gloomiest thoughts the evil spirit can suggest, cannot only preserve an invincible confidence, but even raise itself by its own calamities to the highest contemplation, and acknowledge, in the troubles it endures, the nothingness of man, and the supreme dominion and infinite wisdom of God? Such are the lessons taught in the book of Job. To keep up the character of the occasion, we see the holy man's faith crowned with temporal prosperity: but yet the people of God learns to know what is the virtue of sufferings, and to foretaste the grace that was one day to be fastened to the cross. Job xiii. 15. xiv. 14, 15. xvi. 21. xix. 25, &c.

Moses had tasted it by anticipation, when he chose rather to suffer affliction and shame with the people of God, than to enjoy the pleasures and plenty of the house of the king of Egypt. From that time God caused him to taste the reproaches of JESUS CHRIST. He tasted them still more in his precipitate flight, and in his forty years exile. But he drunk deep of the cup of JESUS CHRIST, when being chosen to deliver that people, he had to bear with their continual revolts, in which his life was often in danger. He learned what it costs to save the children of God, and Exod. ii. 10, 11, 15. Heb. xi. 24, 25, 26. Numb. xiv. 10.

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and shewed afar off what a higher deliverance was one day to cost the Saviour of the world.

That great man had not even the consolation of entering the promised land: he beheld it only from the top of a mountain, and was not at all ashamed to record, that he was excluded from it by a sin, which, slight as it appears, deserved to be so severely punished in a man, who was endued with so eminent a portion of grace. Moses afforded an example of the severe jealousy of God, and of the judgment he exercises with so terrible strictness upon those, whom his gifts make bound to a more perfect fidelity.

Numb. xx. 12, 13. xxvii. 14. Deut. xxxii. 51, 52.

But a higher mystery is set forth to us in the exclusion of Moses. This wise lawgiver, who does, by so many wonders, only conduct the children of God into the neighbourhood of their land, is himself a proof to us, that *his law made nothing perfect*, and that without being able to give the accomplishment of the promises, it makes us *embrace them afar off*, or conducts us at most, as it were, to the entrance of our inheritance. It is a Joshua, it is a Jesus, for this was the true name of Joshua, who by that name, and by his office, represented the Saviour of the world; it is that man, so far inferior to Moses in every thing, and only superior to him

Heb. vii. 19. Ibid. xi. 13.

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him by the name he bears; it is he, I say, who is to bring the people of God into the holy land.

By the victories of that great man, before whom Jordan turns back, the walls of Jericho fall down of themselves, and the sun stands still in the midst of heaven, God establishes his children in the land of Canaan, from whence he by the same means drives out the abominable nations. By the hatred he gave his faithful towards them, he inspired them with an extreme abhorrence of their impiety; the punishment he inflicted on them by their ministry, filled themselves with an awe of the divine justice, whose decrees they were executing. One part of those nations, whom Joshua expelled their land, settled in Africa, where was found long after in an ancient inscription, the monument of their flight, and of the victories of Joshua. Procop. lib. ii. de bel. Vand.

After those miraculous victories had put the Israelites in possession of the greatest part of the land promised to their fathers, Joshua, and Eleazar the high-priest, with the heads of the twelve tribes, made a division of it among them, according to the law of Moses, and assigned to the tribe of Judah the first and greatest lot. From the time of Moses, it had surpassed the others in number, in courage, and in dignity. Joshua died, and the people continued Josh. xiii. xiv. & foll. Num. xxvi. 53. xxxiv. 17. Josh. xiv. xv. Num. ii. 3. 9. vii. 12. x. 14. 1 Chron. v. 2. Jud. i. 1, 2. Ibid. iv. 8.

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tinued the conquest of the holy land. God would have the tribe of Judah to march at the head, and declared that he had delivered the country into its hands. Accordingly, that tribe defeated the Canaanites, and took Jerusalem, which was to be the holy city, and the capital of the people of God. This was the ancient Salem, where Melchisedek had reigned in the days of Abraham, Melchisedek, that
Heb. vii. *king of righteousness*, (for so his name imports) and at the same time *king* of *peace*, as *Salem* signifies *peace*, whom Abraham had acknowledged as the greatest high-priest in the world, as if Jerusalem had been thenceforth destined to be a holy city, and the
Jud. i. 21. fountain-head of religion. That city was given at first to the children of Benjamin, who being weak, and few in number, were not able to drive out the Jebusites, the ancient inhabitants of the country, and so dwelled among them. Under the Judges, the people of God are variously treated, according to their good or bad behaviour. After the death of the old men, who had seen the miracles of God's hands, the memory of those great works decays, and the universal tendency of mankind draws away the people to idolatry. As oft as they fall into it, they are punished: as oft as they repent, they are delivered. Faith in providence, and the truth of the promises and threat-

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threatenings of Moſes is more and more confirmed in the hearts of true believers. But God prepared ſtill greater examples of it. The people demanded a king, and God gave them Saul, who was ſoon rejected for his ſins: he reſolved at laſt to eſtabliſh a royal family, whence the Meſſiah ſhould ſpring, and this he choſe in Judah. David, a young ſhepherd, come of that tribe, the youngeſt of the ſons of Jeſſe, whoſe father, and his family, were unacquainted with his merit, but whom God found after his own heart, was anointed by Samuel, in Bethlehem, his native city. 1 Sam. xvi.

VI. David, the kings, and the prophets.

Here the people of God aſſume a more auguſt form. The kingdom is eſtabliſhed in the houſe of David. This houſe begins with two kings of different characters, but admirable both. David, a man of war, and a conqueror, ſubdues the enemies of the people of God, whoſe arms he cauſes to be feared over all the Eaſt; and Solomon, renowned for his wiſdom both at home and abroad, renders that people happy by a profound peace. But the progreſs of religion requires of us here ſome particular remarks upon the lives of thoſe two great kings.

David reigned firſt over Judah, powerful and victorious, and he was afterwards acknowledged by all Iſrael. He took from the Jebuſites the ſtrong-hold of Sion, which 2 Sam. v. 6, 7, 8, 9.

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1 Chron. xi. 6, 7, 8. was the citadel of Jerusalem. Master of that city, he established there, by God's order, the seat of the kingdom, and of religion. Sion was his dwelling-place: he built it round about, and named it the city of David. Joab his sister's son built the rest of the city, and Jerusalem took a new form. The men of Judah possessed the whole country, and Benjamin, few in number, dwelled intermixed with them.

1 Chron. ii. 16.

The ark of the covenant built by Moses, where God dwelled between the cherubims, and where the two tables of the decalogue were kept, had then no fixed place. David brought it in triumph into Sion, which he had conquered by the Almighty aid of God, that so God might reign in Sion; and that he might be there acknowledged as the protector of David, of Jerusalem, and of the whole kingdom. But the tabernacle, wherein the people had served God in the wilderness, was still at Gibeon: and there it was that the sacrifices were offered on the altar, which Moses had set up.

2 Sam. vi. 16.

1 Chron. xvi. 39. xxi. 29.

This was only till such time as there should be a temple, where the altar should be re-united with the ark, and wherein the whole service should be performed. When David had defeated all his enemies, and pushed the conquests of the people of God as far as the Euphrates; peaceful

2 Sam. viii. 1 Chron. xvii. 1. 2 Sam. xxiv. 25.

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ful and victorious, he turned all his thoughts towards the establishment of divine worship; and upon the same mountain, where Abraham, ready to offer up his only son, was stayed by the hand of an angel, he marked out, by God's appointment, the place for the temple. 1 Chron. xxi. xxii. & foll. Jos. Ant. vii. 30.

He formed all the plans of it; he collected its rich and precious materials; he dedicated the spoils of the conquered nations and kings to its use. But this temple which was to be prepared by the conqueror, was to be reared by the peaceful prince. Solomon built it upon the model of the tabernacle. The altar of burnt-offerings, the altar of perfumes, the golden candlestick, the tables of shew-bread, and all the rest of the sacred furniture of the temple, were taken from like pieces, which Moses had caused to be made in the wilderness: Solomon added nothing but magnificence and grandeur. The ark, which the man of God had built, was placed in the holy of holies, a place inaccessible, a symbol of the impenetrable majesty of God, and of heaven, forbidden to men, until JESUS CHRIST had opened an entrance into it by his blood. On the day of the dedication of the temple, God appeared there in his majesty. He made choice of that place to establish his name and his worship there; and it was prohi- 1 Kings vi. vii. viii. 2 Chron. iii. iv. v. vi. vii.

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bited to sacrifice any where else. The unity of God was demonstrated by the unity of his temple. Jerusalem became a holy city, an image of the church, where God was to dwell, as in his true temple; and of heaven, where he will make us eternally happy by the manifestation of his glory.

1 Kings ix. 1. After Solomon had built the temple, he built also the palace of the kings, the architecture of which was worthy of so great a prince. His pleasure-house, which Ibid. vii. 2. was called *the house of the forest of Lebanon*, was equally stately and delightful. The palace he reared for the queen, was a new ornament to Jerusalem. Every thing was grand in those edifices, the porches, galleries, walks, the king's throne, and the tribunal where he sat to do judgment and justice: cedar was the only wood he made use of in these works. Every thing shone resplendent with gold and precious stones. 1 Kings x. Citizens and strangers, all admired the majesty of the kings of Israel. Every thing 2 Chron. ix. 1. else was correspondent to this magnificence; the cities, arsenals, horses, chariots, and the prince's guard. Commerce, navigation, and good order, together with a profound peace, had rendered Jerusalem the richest city of the East. The kingdom enjoyed peace and plenty: every thing in it represented the heavenly glory.

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In David's wars were exhibited the toils whereby it was to be attained; and in Solomon's reign was shewn how peaceable was its enjoyment.

Moreover, the exaltation of those two great kings, and of the royal family, was the effect of a particular election. David himself celebrates the wonder of that election by these words: *Howbeit, the Lord God of Israel chose me before all the house of my father, to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father, he liked me, to make me king over all Israel: and of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son, to sit upon the throne of the kingdom of the Lord over Israel.* 1 Chron. xxviii. 4, 5.

This divine election had in view a higher object than at first appears. That Messiah so many times promised as the son of Abraham, was also to be the son of David, and of all the kings of Judah. It was with an eye to the Messiah, that God promised to David, *that his throne should stand fast for ever.* Solomon chosen to succeed him, was destined to represent the person of the Messiah. And therefore does God say of him, *I will be his father, and he shall be my son,* a thing he never said 2 Sam. vii. 14. 2 Chron. xxii. 10.

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said with that emphasis of any other king, or any other man.

Thus in David's time, and under the kings his offspring, the mystery of the Messiah declares itself more than ever by prophecies glorious and clearer than the sun.

David had seen him afar off, and sung him in his psalms with a loftiness that nothing will ever equal. Oftentimes, when he meant only to celebrate the glory of Solomon his son, being all at once ravished out of himself, and transported far beyond that subject; he saw him, *who is greater than Solomon in glory*, as well as in *wisdom*. The Messiah appeared to him seated on a throne more lasting than the moon. He saw at his feet *all nations* subdued, and at the same time *blessed in him*, conformably to the promise made to Abraham. He raised his prospect still higher; he saw him *in the beauties of holiness, and from the womb of the morning*, proceeding eternally from the bosom of his father, *a priest for ever*, and without successor, as succeeding nobody, created in an extraordinary manner, not according to the order of Aaron, but *after the order of Melchizedek*: a new order, which the law did not know. He saw him *setting at the right hand of God*; beholding from the highest heavens, *his enemies made his footstool*. He is astonished.

Matth. vi. 29. xii. 42. Ps. lxxi. 5, 11, 17.

Ps. cx.

ed at so grand a spectacle; and transported with the glory of his son, he calls him *his Lord.*

He saw him *God, whom God had anointed* to make him reign over all the earth *by truth, meekness, and righteousness.* He was present in spirit at the council of God, and heard from the eternal father's own mouth that expression which he addresses to his only son: *This day have I begotten thee:* to which God joins a promise of *the heathens for his inheritance, and the uttermost parts of the earth for his possession. In vain do the people rage; in vain do the kings and princes take counsel together.* The Lord from the height of heaven laughs at their mad projects, and in spite of them establishes the empire of his CHRIST. He establishes it over themselves; and they are obliged to be the first subjects of that CHRIST, whose yoke they wanted to shake off. And though the reign of that great Messiah be often foretold in the scriptures under glorious ideas, God did not conceal from David the ignominies that were to be offered to that blessed fruit of his loins. This instruction was necessary to the people of God. If that people, yet weak, stood in need of being allured by temporal promises, they were not, however, to be suffered to look upon human greatness as the sovereign felicity,

Ps. xlv. 4, 5, 6, 7.

Ps. ii. 6, 7, 8.

Ibid. l. 1, 4, 8, 9.

Ps. ii. 10.

and as their sole reward: wherefore God shews them from afar that Messiah so long promised, and so much desired, the pattern of perfection, and the object of his complacency, overwhelmed in sorrow. The cross appears to David as the true throne of this new king: he sees *his hands and feet pierced, all his bones* staring through his skin, by the whole weight of his body violently suspended; *his garments divided, lots cast upon his vesture*, his tongue moistened with gall and vinegar, his enemies raging all around him, and glutting themselves with his blood. But he sees at the same time the glorious effects of his humiliation: *all the ends of the world remembering and turning to their God*, whom they had so many ages forgot, the poor coming the first to the table of the Messiah, and afterwards the rich and powerful, all adoring and blessing him, himself presiding *in the great* and numerous *congregation*, that is, in the assembly of the converted nations, and *there declaring to his brethren the name of God*, and his eternal truths. David, who saw these things, acknowledged, upon seeing them, that the kingdom of his son was not of this world. He is not astonished at it, for he knows that the world passeth away; and a prince always so humble upon the throne, saw plainly

Ps. xxii. 17, 18, 19. Ps. lxviii. 22. Ps. xxii. 8, 13, 14, 17, 21, 22. Ibid. 26, 27, & foll.

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plainly that a throne was not a bliss, in which his hopes ought to terminate.

Other prophets have no less seen the mystery of the Messiah. There is nothing great, or glorious, that they have not said of his reign. One sees *Bethlehem*, a city *the least among the thousands of Judah*, made illustrious by his birth; and at the same time rising a little higher, he beholds a birth whereby *he comes forth, from all eternity* out of the bosom of his father: another sees the virginity of his mother; an *Emanuel, a God with us*, proceeding from that virgin womb, and a *wonderful* child, whom he calls *God*. One perceives him *coming to his temple*, another beholds him *glorious in his rest*, or in his grave, where death was conquered. While they publish his glory, they do not conceal his reproaches. They saw him sold to his people, they knew the number and use of the *thirty pieces of silver, at which he was prized*. At the same time that they beheld him; *exalted and extolled*, they saw him *despised and rejected of men*; the astonishment of many, as much by his humiliation, as his greatness; *the least desirable of men*; *a man of sorrows, and acquainted with grief, bearing the iniquity of us all*; doing good to those who *hide their faces from him*; disfigured by his wounds, and by them healing ours; treated as a malefactor; *brought to the*

Mic. v. 2.
Isa. vii. 14.
Ibid. ix. 6.
Mal. iii. 1.
Is. xi. 10.
liii. 9.
Zech. xi. 12, 13.
Is. lii. 13, 14. liii. 3.

slaughter with the wicked, and as an innocent *lamb*, *opening not his mouth*; a long generation proceeding from him by this means, and vengeance overtaking his unbelieving people. That nothing might be wanting to the propheoy, they numbered the years till his coming, and unless we wilfully blindfold ourselves, it is no longer possible to mistake it. Dan. ix.

Not only did the prophets see JESUS CHRIST, but they also were a type of him, and represented his mysteries, especially that of the cross. Almost all of them suffered persecution for righteousness sake, and by their sufferings have figured to us, the innocence and truth persecuted in our Lord. We see Elijah and Elisha constantly threatened. How many times was Isaiah made the scorn of the people, and of the kings, who, in the end, as the allowed tradition of the Jews bears it, sacrificed him to their fury? Zachariah, the son of Jehoiada is stoned: Ezekiel seems ever in affliction: the misfortunes of Jeremiah are continual, and inexpressible; and we see Daniel twice cast into the den of lions. Not one of them but has been gainsayed, and maltreated; and all have shewed us by their example, that if the weakness of the ancient people required in general to be supported by temporal blessings, the strong men of Israel, and those.

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those of an extraordinary sanctity, were no less fed with the bread of affliction, and drunk beforehand, for their further sanctification, of the cup prepared for the son of God: a cup, as much more bitter, as the person of JESUS CHRIST was holier.

But what the prophets saw most clearly, and what they also declared in the sublimest terms, was, the blessing extended towards the Gentiles in the Messiah. *That root of Jesse*, and of David, appeared to the holy prophet Isaiah, *as an ensign* given by God *to the people, and to whom the Gentiles should seek.* The *man of sorrows, whose stripes were to be our healing*, was chosen to wash the Gentiles by an holy *sprinkling*; which is in his blood and in baptism. *The kings* struck with an awful reverence at his presence, dare not to open their mouths before him: *for that which had not been told them, they see, and that which they had not heard, they are called to consider. Behold, He is given for a witness to the people; a leader and commander to the Gentiles.* Under him *a nation that they knew not shall be joined to the people of God, and the nations that knew not them shall run unto them.* This is *the righteousness of Zion, which shall go forth as brightness*, this is *the salvation thereof, which shall be as a lamp that burneth. And the Gentiles shall see*

Is. xi. 10. liii. 5. liii. 3, 56. lii. 15. lv. 4, 5. lxii. 1, 2.

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see his righteousness, and all kings thy glory of that man, so celebrated in the prophecies of Zion.

But behold him still better described, and with a peculiar character. A man
Isa. xlii. 1, 2, 3, 4, 5, 6. xlix. 6. of wonderful meekness, the singularly *elect of God, and in whom his soul delighteth, brings forth judgment to the Gentiles: and the isles wait for his law.* Thus the Hebrews call Europe, and other distant countries. He shall make no noise: *he shall not cry nor lift up, nor cause his voice to be heard in the street:* so meek and peaceful shall he be. *A bruised reed shall he not break, and the smoking flax shall he not quench.* Far from confounding the weak, and sinners, his gracious voice shall call them, and his merciful hand shall be their stay. *He will open the blind eyes, he will bring out the prisoners from the prison, and them that sit in darkness, out of the prison-house.* His power shall be no less than his goodness. His essential character is, to join together meekness and efficacy, wherefore that sweet voice shall run in a moment, from one end of the world to the other, and without causing any sedition among men, shall excite the whole earth. He is neither froward nor impetuous; and he, whom they hardly knew, when he was in Judea, shall not only be a foundation *for the covenant of the people*, but also

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the light of the Gentiles. Under his bleſſed reign the Aſſyrians and Egyptians, ſhall make with the Iſraelites, but one and the ſame people of God. All becomes Iſrael, all becomes holy. Jeruſalem is no more a particular city; it is the image of a new ſociety, in which all nations are gathered together: Europe, Afric, and Aſia receive preachers, among whom *God hath ſet his ſign, that they may declare his glory among the Gentiles.* The elect, till then called by the name of Iſrael, *ſhall be called by a new name*, in which ſhall be ſignified the accompliſhment of the promiſes, and a happy *Amen*. *The prieſts and Levites*, who hitherto came of Aaron, *ſhall be taken henceforth out of the midſt of the heathen.* A new ſacrifice, more pure and more acceptable than the old one, ſhall be ſubſtituted in their place, and it ſhall be known why David had celebrated an high-prieſt of a new order. *Drop down, ye heavens, from above, and let the ſkies pour down righteouſneſs: let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together.* Heaven and earth ſhall unite in producing, as by one common birth, him, who ſhall be at once heavenly and earthly: new ideas of virtue ſhall appear to the world in his example, and doctrine; and the grace, which he ſhall diſpenſe, ſhall imprint them on men's

Iſ. xix. 24, 25.
Iſ. lx. 1, 2, 3, 4, 11.
lxi. 1, 2, 3, 11.
lxii. 1, 2, 11.
lxv. 1, 2, 15, 16.
lxvi. 19, 20, 21.
Mal. i. 10, 11.
Pſ. cx.
Iſ. xlv. 8.

hearts

Ibid. xlv. 23. hearts. All things change at his coming, and God ſwears by himſelf, that every knee ſhall bow before him, and that every tongue ſhall confeſs his ſovereign power.

This was a part of the wonders which God ſhewed to the prophets under the kings, the ſons of David, and to David above all the reſt. They all wrote beforehand the hiſtory of the ſon of God, who was alſo to be made the ſon of Abraham and of David. And thus every thing followed regularly in the order of the divine counſels. That Meſſiah exhibited at a diſtance, as the ſon of Abraham, is alſo ſhewn nigher, as the ſon of David. An eternal kingdom is promiſed him: the knowledge of God, ſpread abroad throughout all the earth is ſpecified as the certain ſign, and as the fruit of his coming: the converſion of the Gentiles, and the bleſſing of all the nations of the world, ſo long promiſed to Abraham, Iſaac, and Jacob, is confirmed anew, and all the people of God live in this expectation.

2 Sam. vii. 8 & foll. 1 Kings ix. 4. & foll. 2 Chron. vii. 17. & foll. 2 Sam. xi. 12. & foll. In the mean time God continues to govern them in an admirable manner. He makes a new covenant with David, and obliges himſelf to protect him and the kings his deſcendents, if they walk in the ſtatutes he hath given them by Moſes; but if not, he denounces to them the ſevereſt puniſhments. David, who forgets himſelf

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ſelf for a little, is the firſt that feels them: but having made amends for his fault by his repentance, he is crowned with proſperity, and propoſed as a model of a perfect king. The throne is eſtabliſhed in his houſe. So long as his ſon Solomon imitates his piety, he is happy: he goes aſtray in his old age, and God, who ſpares him for his ſervant David's ſake, declares to him, that he will puniſh him in the perſon of his ſon. 1 Kings xi.

Thus he ſhews parents, that according to the ſecret order of his judgments, he continues their rewards or puniſhments after their death; and holds them in ſubmiſſion to his laws by their deareſt tie, that is, by the tie of their children. In execution of his decrees, Rehoboam, headſtrong in himſelf, is given up to a fooliſh council: his kingdom is diminiſhed by ten tribes. 1 Kings xii.

Whilſt theſe ten rebellious and ſchiſmatic tribes turn aſide from their God and from their king, the children of Judah, faithful to God, and to David whom he had choſen, ſtand faſt in the covenant and faith of Abraham. The Levites with Benjamin adhere to them: the kingdom of the people of God ſubſiſts by their union under the name of the kingdom of Judah; and the law of Moſes is maintained there in all its rites and ceremonies: notwithſtanding the idolatries and dreadful corruption of the ten ſeparated tribes,

tribes, God remembers his covenant with Abraham, Isaac, and Jacob. His law goes not quite out amongst those rebels: he does not cease to call them to repentance by numberless miracles, and by continual warnings, which he sends them by his prophets. But they, being hardened in their wickedness, he can no longer bear with them, and so drives them out of the promised land, without hopes of ever being re-established in it.

2 Kings xviii. 6, 7, & foll.

Tob. i. 5, 6, 7.

Mean while the history of Tobit happening at that same time, and about the beginning of the captivity of the Israelites, shews us the conduct of God's elect, who remained in the separated tribes. This holy man, by dwelling among them before the captivity, found means not only to preserve himself from the idolatries of his brethren, but even to perform the law, and worship God publicly in the temple at Jerusalem, unmoved either by bad example, or by fear. When a persecuted captive at Nineveh, he persevered in piety with his family; and the wonderful manner in which he and his son are rewarded for their faith, even upon earth,

Ibid. ii.

Ibid. xii. 21, 22.

shews, that in spite of captivity and persecution, God had secret ways of making his servants taste the blessings of the law, in raising them, however, by the misfortunes they had to suffer, to more exalted notions.

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motions. By the examples of Tobit, and by his wholeſome admonitions, the men of Iſrael were excited to acknowledge, at leaſt under the rod, the hand of God, which chaſtened them; but almoſt all continued in their obſtinacy: the children of Judah, far from profiting by the chaſtiſements of Iſrael, imitated their bad examples. God does not ceaſe to warn them by his prophets, whom he ſends them time after time, *riſing up early, and ſending them*, as he ſays himſelf, to expreſs his paternal care. Provoked by their ingratitude, he is moved againſt them, and threatens to deal with them as with their rebellious brethren.

2 Kings xvii. 19. Ibid. xxiii. 26, 27. 2 Chron. xxxvi. 15. Jer. xxix. 19. xxxv. 15.

There is nothing more remarkable in the hiſtory of the people of God, than this miniſtry of the prophets. We ſee men ſet apart from the reſt of the people, by a retired life, and by a peculiar garb: they have habitations, where we ſee them live in a ſort of community, under a ſuperior, whom God gave them. Their poor and ſelf-denied life was a type of the mortification, which was to be enjoined under the goſpel. God communicated himſelf to them in a particular manner, and made manifeſt to the eyes of the people, that wonderful communication: but it never was ſo eminently conſpicuous as in the times of diſorder, when idolatry

1 Sam. xxviii. 14. 1 Kings xix. 19. 2 Kings i. 8. Iſ. xx. 2. Zech. xiii. 4. 1 Sam. x. 10. xix. 20. 1 Kings xviii. 2 Kings ii. 3. 15, 18, 19, 25. iv. 10, 38. vi. 1, 2.

ſeemed

seemed about to abolish the law of God. During those unhappy times, the prophets loudly proclaimed on all sides, both by word, and by writing, the threatnings of God, and the testimony they bore to his truth. The writings they composed were in the hands of all the people, and carefully preserved in continual remembrance to future ages. Those of the people, who kept faithful to God, adhered to them; and we see that even in Israel, where idolatry reigned, the few faithful there were, celebrated with the prophets the sabbath, and the feasts established by the law of Moses. It was they that encouraged good people to stand fast in the covenant. Many of them suffered death; and after their example, there were in the worst times, that is, even in the reign of Manasseh, infinite numbers of the faithful who laid down their lives for the truth, in so much that it has not been a single moment without a witness.

Exod. xvii. 14. Is. xxx. 8. xxxiv. 16. Jer. xxii. 30. xxvi. 12, 13. xxxvi. 2, 11. 2 Chron. xxvi. 22. 1 Esd. i. 1. Dan. ix. 2. 2 Kings iv. 23. 2 Kings xxi. 16.

Thus the society of the people of God always subsisted, and the prophets continued in it: a great number of the faithful strenuously persisted in the law of God, with them, and with *the priests the sons of Zadoc*, *who*, as says Ezekiel, *when the children of Israel went astray from God, kept the charge of his sanctuary.*

Ezek. xliv. 15.

Yet,

Yet, in spite of the prophets, in spite of the faithful priests, and of the people united with them in the observance of the law, idolatry, which had ruined Israel, often drew aside, even in Judah itself, both the princes, and the bulk of the people. Though the kings forgot the God of their fathers, he bore long with their iniquities, for the sake of David his servant. David is ever in his sight. When the kings, the sons of David, follow the good example of their father, God works surprizing wonders in their behalf: but they feel, when they degenerate, the invincible strength of his arm, which then falls heavy upon them. The kings of Egypt, the kings of Syria, and, above all, the kings of Assyria and Babylon, serve as instruments to his vengeance. Impiety increases, and God raises up in the East a king more haughty, and more formidable than all that had till then appeared: and that is Nebuchadnezzar king of Babylon, the most terrible of all conquerors. God points him out afar off to the nations and kings, as the avenger destined to punish them. He draws nigh, and terror marches before him. He takes Jerusalem a first time, and carries away a part of its inhabitants to Babylon: yet neither do they who remain in the country, nor they who are transported, though warned, those

Jer. xxv. &c. Ez. xxvi. &c. 2 Kings xxiv. 2 Chron. xxxvi.

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those by Jeremiah, and these by Ezekiel, turn to repentance. They prefer to those
Jer. xiv. 14. holy prophets, *the prophets who prophesied lies to them*, and flattered them in their wickedness. The avenger returns into Judea, and the yoke of Jerusalem is made heavier; but she is not quite destroyed. At last impiety comes to its height; pride increases with weakness; and Nebuchadnezzar reduces the whole to ashes.

2 Kings xxvi. 9. God spared not his own sanctuary. That glorious temple, the ornament of the world, which was to have been eternal, had the children of Israel persevered in piety, was consumed by the fire of the Assyrians. In vain did the Jews cry out
Jer. vii. 4. incessantly, *The temple of the Lord, the temple of the Lord, the temple of the Lord*, is among us, as if that sacred temple had been to protect them of itself. God had resolved to let them see, that he was not confined to a fabric of stone, but that he would have his habitation in faithful hearts. So he destroyed the temple of Jerusalem; he delivered its treasure to the spoilers, and the many costly vessels consecrated by pious kings, were given to an impious tyrant.

But the fall of the people of God was to be the edification of the whole world. We see in the person of this impious, and

and at the same time victorious king, what are those men called conquerors. They are for the most part but instruments of the divine vengeance. God exercises his justice by them, and then exercises it upon them. Nebuchadnezzar vested with the divine power, and become invincible by that ministry, punishes all the enemies of the people of God: he ravages the Idumeans, the Ammonites, and the Moabites; he overthrows the kings of Syria; Egypt, under whose power Judea had so often groaned, is now the prey of the proud tyrant, and becomes tributary to him: his power is no less fatal to Judea itself, which knows not how to improve the reprieves God vouchsafes her. She totally falls, is totally destroyed by the divine justice, whereof Nebuchadnezzar is the minister: he too shall fall in his turn, and God, who employs the hand of that prince to chastise his children, and pull down his enemies, reserves him for his own almighty arm. 2 Kings xxiv. 7.

He left not his children ignorant of the destiny of that king, who chastened them, and of the empire of the Chaldeans, under which they were to be captives. Lest they should be surprized at the glory of the wicked, and of their haughty reign, the prophets denounced their short duration.

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Is. xiii. xiv. xxi. xlv. xlvi. xlvii. and xlviii. ration. Isaiah, who saw the glory of Nebuchadnezzar, and his mad pride, a long time before his birth, foretold his sudden fall, as well as that of his empire. Babylon was scarce any thing, when that prophet saw its power, and a little after, its downfal. Thus the revolutions of the cities and empires, which harassed the people of God, or profited by their destruction, were written in their prophecies. These oracles were followed by a speedy execution: and the Jews, so severely punished, saw fall before them, or a very little after, according to the predictions of their prophets, not only Samaria, Idumea, Gaza, Ascalon, Damascus, the cities of the Ammonites and Moabites their perpetual enemies; but the capitals of the great empires, Tyre mistress of the sea, Tanis, Memphis, hundred-gated Thebes, with all the riches of its Sesostris; Niniveh itself, the seat of the kings of Assyria their persecutors; and proud Babylon, victorious over all the rest, and rich with their spoils.

It is true, Jerusalem perished at the same time for her sins: but God doth not Is. xliv. xlv. leave her without hope. Isaiah, who had foretold her ruin, had seen her glorious restoration, and had himself named Cyrus her deliverer, two hundred years before Jer. xxv. 11, 12. xxxix. he was born. Jeremiah, whose predicti-

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ons had been so precise in pointing out to that ungrateful people their certain overthrow, had also promised them their return after threescore and ten years captivity. During those years, the humbled people was respected in its prophets: these captives pronounced to kings and nations their dreadful dooms. Nebuchadnezzar, who would needs be worshiped, does himself worship Daniel, astonished at the divine secrets he discovered to him: he learns from him his sentence, soon followed by execution. This victorious prince triumphed in Babylon, which he made the greatest, strongest, and most beautiful city the sun had ever beheld. There it was God intended to confound his pride. Happy and invulnerable, so to speak, at the head of his armies, and during the whole course of his conquests, he was to fall *in the place where he was created, and in the land of his nativity*, according to the oracle of Ezekiel. While admiring his greatness, and the beauty of Babylon, he exalts himself above humanity, God strikes him, deprives him of his understanding, and degrades him to the rank of the beasts. He recovers his senses at the time assigned by Daniel, and confesses the God of heaven, who had made him feel his power. But his successors did not take warning from his example.

Dan. ii. 46.
Ibid. iv. 26.
Jer. xxvii.
Ezek. xxi. 30.
Dan. iv. 31.

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The affairs of Babylon fall into confusion, and the time pointed out by the prophecies for the restoration of Judah, arrives amidst all these troubles. Cyrus appears at the head of the Medes and Persians: every thing gives way to that formidable conqueror. He makes but slow advances towards the Chaldeans, and his march meets with frequent interruptions. The rumour of his coming is heard from afar, as Jeremy had foretold: at last he is determined: Babylon often threatened by the prophets, and ever proud and impenitent, sees her conqueror arrive, and despises him. Her riches, her lofty walls, her numberless inhabitants, her prodigious compass, which contained a whole large country, as all the ancients attest, and her infinite stores, all these puff up her mind with undoubted security. Besieged a long time without feeling any inconvenience, she laughs at her enemies, and at the ditches Cyrus was digging about her: nothing is talked of there but banquets and rejoicings. Her king Belshazzar, grandson to Nebuchadnezzar, as proud as he, but not so great a man, makes a solemn feast to his lords. This feast is celebrated with unheard of excesses. Belshazzar commands to bring the sacred vessels which had been taken out of the temple, and mingles profanation with luxury. The wrath

Herod. lib. i. Xenoph. lib. ii. iii. &c. Pædag. Jer. li. 46. Herod. lib. i. Xenoph. lib. vii. Pædag.

Arist. 3. Polit. 3.

Dan. v.

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wrath of God declares itself: a heavenly hand writes terrible words upon the wall of the room, where the feast is held. Daniel interprets the meaning of it: and that prophet who had foretold the fatal fall of the grandfather, shews also to the grandson the thunder that is ready to burst upon him. In execution of God's decree, Cyrus makes all at once a breach in Babylon. The Euphrates turned aside into the channels he had been so long preparing it, discovers to him its immense bed: and he enters by this unexpected passage. Thus *that haughty Babylon* was delivered up a prey *to the Medes, to the Persians, and to Cyrus*, as the prophets had said. And thus perished with her the empire of the Chaldeans, which had destroyed so many other kingdoms, *and the hammer which had broke the whole earth in pieces, was cut asunder and broken* itself. Well had Jeremiah foretold it. The Lord *broke the staff, wherewith he had smote so many nations.* Isaiah had foreseen it. The nations accustomed to the yoke of the Chaldean kings now see them under the yoke themselves: *Art thou also*, say they, *become weak as we?* Art thou *become like unto us? Thou, who hast said in thine heart, I will exalt my throne above the stars of God, and I will be like the Most High.* This the same Isaiah had pronounc-

Is. xiii. 17. xxi. 2. xlv. xlvi. xlvii. Jer. li. 11. 28. Is. xiv. 16, 17. Jer. l. 23. Is. xiv. 5, 6. Ibid. 10, 13, 14.

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Is. xxi. 9. ed. *Babylon is fallen, is fallen*, as had said that prophet, *and all the graven images of her gods are broken unto the ground.*
Ibid. xlvi. 1. *Bel boweth down, and Nebo*, her great god, from whom the kings took their name, *stoopeth*: for the Persians their enemies, worshipers of the sun, would not suffer idols, nor kings made gods. But how did this Babylon perish? Why, just as the
Jer. l. 38. prophets had declared. *Her waters were*
li. 36. l. 24. li. 39, 57. *dried up*, as Jeremiah had foretold, to give passage to her conqueror: drunk, sleeping, betrayed by her own rejoicing, according to the same prophet, she found herself in the power of her enemies, and *was taken, as in a snare, without being*
Is. xiii. 15, 18, 17, 18. *aware*. All her inhabitants are put to the sword: for *the Medes*, her vanquishers,
Jer. l. 35, 36, 37, 42. as Isaiah had said, *regarded neither gold nor silver*, but vengeance, to satiate their hatred by the destruction of a cruel people, whose pride made them the enemy of all
Jer. li. 31. the nations of the world. *The messengers*
Is. xliii. 12. 13, 14, 15. *came one after another to shew the king of*
Jer. l. 36. *Babylon, that his city was taken at one end:*
Is. xlviii. 20. and so Jeremiah had described it. Her
Jer. li. 8, 28. astrologers, in whom she trusted, and who
li. 6, 10, 50, &c. promised her perpetual empire, could not save her from her destroyer. Isaiah and Jeremiah declare it with one accord. In that dreadful slaughter, the Jews, having timely warning, escaped alone from the sword

sword of the victors. Cyrus, become by this conquest master of the whole East, acknowledges in that people, so often conquered, something I do not know what divine. Enraptured with the oracles, which had foretold his victories, he confesses, that he owes his empire *to the God of heaven*, whom the Jews served, and signalizes the first year of his reign by the restoration of his temple and people. 2 Chron. xxxvi. 23. Ezra i. 2.

Who would not here admire the divine providence, so manifestly declared upon the Jews and Chaldeans, upon Jerusalem and Babylon? God means to punish both; and that they may not be ignorant, that it is he alone who does it, he is pleased to declare it by above an hundred prophecies. Jerusalem and Babylon, both threatened at the same time, and by the same prophets, fall one after another in the time limited. But God here discovers the great secret of the two chastisements he inflicts: a chastisement of severity upon the Chaldeans; a fatherly chastisement on the Jews, who are his children. The pride of the Chaldeans (for this was the characteristic of the nation) and the spirit of that whole empire is humbled without retrieve. *The most proud shall stumble and fall, and none shall raise him up*, said Jeremiah; and Isaiah before Jer. l. 32, 32, 40.

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Is. xiii. 19. him, *Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah,* to whom God left no resource. But as for the Jews, it is not so with them; God chastened them as disobedient children, whom he turns again to their duty by correction, and then moved with their tears, he forgets their faults. *Fear thou not, O Jacob, my servant,* saith the Lord, *for I am with thee; for I will make a full end of all the nations, whither I have driven thee; but I will not make a full end of thee, but correct thee in measure: yet will I not leave thee wholly unpunished.* Wherefore Babylon, taken for ever from the Chaldeans, is delivered unto another people; and Jerusalem restored by a wonderful revolution, sees her children return from all quarters.

Jer. xlvi. 28.

It was Zerubbabel, of the tribe of Judah, and of the blood royal, that brought them back out of captivity. The men of Judah return in crouds, and fill the whole country. The ten scattered tribes are lost among the Gentiles, save those, who, under the name of Judah, and re-united under its standards, come again into the land of their fathers.

In the mean time the altar is re-erected, the temple is rebuilt, the walls of Jerusalem are reared anew. The jealousy of the

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the neighbouring nations is checked by the kings of Persia, now become the protectors of the people of God. The high-priest resumes his office, with all the other priests who proved their succession by *genealogy* from the public *registers:* the rest were, *as polluted, put from the priesthood.* Ezra a priest himself, and doctor of the law, and Nehemiah the governor, reform all the abuses which the captivity had introduced, and cause the law to be kept in its purity. The people mourn with them for the transgressions, which had brought those severe chastisements upon them, and acknowledge that Moses had foretold them. They all together read in the sacred books the threatenings of the man of God: they see the accomplishment of them: the oracle of Jeremiah, and the so often promised return, after the seventy years captivity, astonishes and comforts them: they adore the judgments of God, and once more reconciled with him, live in peace. Esr. ii. 62. 1 Esd. viii. 9.

God, who does every thing in his own due time, had made choice of this to cause the extraordinary means, that is, prophecies, to cease among his people, henceforth sufficiently instructed. There yet remained about five hundred years unto the days of the Messiah. God, in honour of his son's majesty, silences the prophets

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during that whole time, to keep his people in expectation of Him, who was to be the accomplishment of all their oracles.

But towards the expiration of the times, in which God had resolved to put an end to the prophecies, he seemed willing to spread abroad all his light, and to discover all the counsels of his providence: so clearly did he reveal the secrets of times to come.

Dan. ii. iii. v. viii. 27. During the captivity, and especially towards the time it drew to an end, Daniel, revered for his piety, even by infidel kings, and employed for his prudence in the greatest affairs of their kingdom, saw in successive order, at different times, and under different figures, four monarchies, under which the Israelites were to live.

Dan. ii. vii. x. xi. Ibid. vii. 6. He distinguishes them by their proper characters. We see pass as a torrent the empire of a king of Grecia; which was that of Alexander. By its fall we see established another empire less than his,

viii. 21, 22. and weakened by its divisions: and this was that of his successors, among whom there are four pointed out in the prophecy. Antipater, Seleucus, Ptolemy, and Antigonus are visibly described. It is evident from history, that these were more powerful than the rest, and the only ones whose power descended to their children. We see their wars, their jealousies, and their

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their deceitful alliances; the cruelty and ambition of the kings of Syria; the pride, and other marks which distinguish Antiochus Illustris, the implacable enemy of the people of God; the shortness of his reign, and speedy punishment of his excesses. We see arise, in fine, towards the latter end, and as it were out of the womb of these monarchies, the reign *of the son of man*. By this name you understand JESUS CHRIST; but that reign of the son of man is also called *the kingdom of the saints of the Most High*. All nations are made subject to this great and peaceful empire: eternity is promised to it, and it is to be the only one *whose kingdom shall not be left to another people*. Dan. xi. Dan. ii. 44, 45. vii. 13, 14, 17, 18.

When that son of man, and that so much longed for CHRIST shall come, and how he shall accomplish the work committed to him, that is, the redemption of mankind, God discovers manifestly to Daniel. While he is taken up about the captivity of his people in Babylon, and the seventy years, which God had determined to accomplish in the desolations of Jerusalem, in the midst of the supplications he makes for the deliverance of his brethren, he is all of a sudden raised to more transcendent mysteries. He sees another number of years, and another far more important deliverance. Instead of Dan. ix. 23, &c. Dan. ix. 24.

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the seventy years foretold by Jeremiah, he is shewn seventy weeks, to commence from the going forth of the commandment from Artaxerxes Longimanus, in the twentieth year of his reign, for rebuilding the city of Jerusalem. There is marked in precise terms, at the end of
Ibid. 24. these weeks, *the reconciliation for iniquity, the everlasting reign of righteousness, the full accomplishment of the prophecies; and the anointing of the Most Holy.* The
Ibid. 25, 26. *CHRIST* is to execute his office, and appear as *the prince* of the people *after sixty nine weeks. After sixty nine weeks,* (for the prophet repeats it) *the Messiah is to be cut off:* he is to die a violent death: he is to be made a sacrifice in order to fulfil the mysteries. One week is distinguished among the rest, which is the last and seventieth. It is that wherein the Messiah shall be sacrificed, wherein
Ibid. 27. *the covenant shall be confirmed; and in the midst of which the sacrifice and oblation shall cease,* doubtless, by the death of CHRIST: for it is in consequence of his death, that this change is signified. *After*
Ibid. 26,27. *the death of the Messiah, and the abolition of the sacrifices,* nothing is to be seen but horror and confusion: we see *the destruction of the holy city and sanctuary; a people and a prince, who come to destroy every thing; the abominations in the temple,*

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temple, and the final and irremediable desolation of the people, rebellious against their God, and ungrateful towards their Saviour.

We have seen, that those weeks reduced to weeks of years, according to the scripture manner, make 490 years, and bring us precisely from the 20th year of Artaxerxes down to the last week; a week full of mystery, in which JESUS CHRIST offered up puts an end by his death to the sacrifices of the law, and fulfils the figures of it. The learned make various computations to make the times quadrate exactly: but that which I have proposed to you, is attended with no inconvenience. It is so far from obscuring the series of the history of the kings of Persia, that it throws light upon it; although there would be nothing very surprizing, if there should be found some uncertainty in the dates of those princes, and eight or nine years, the most that could be disputed, in a reckoning of 400, will never make any important question. But what need we say more? God hath cut off the difficulty, if there was any, by a decision, that admits no reply. A manifest event sets us above all the little niceties of chronologers; and the total destruction of the Jews, which followed so close upon the death of our Lord, demonstrates to the

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meaneſt underſtanding the accompliſhment of the prophecy.

It now remains only to obſerve to you one circumſtance of it. Daniel diſcovers to us a new myſtery. The oracle of Jacob had taught us, that the kingdom of Judah was to ceaſe at the coming of the Meſſiah; but it did not tell us that his death ſhould be the cauſe of that kingdom's downfal. God hath revealed this important ſecret to Daniel, and declares to him, as you ſee, that the ruin of the Jews ſhall be the conſequence of the death of CHRIST, and of their own ingratitude. Mark well this paſſage, if you pleaſe, and the ſeries of events will ſoon make you an excellent commentary on it. You ſee, what God ſhewed to the prophet Daniel a little before the victories of Cyrus, and rebuilding of the temple. While it was building, he raiſed up the prophets Haggai and Zechariah; and immediately after he ſent Malachi, who was to cloſe the prophecies of the ancient people.

What did not Zechariah ſee? One would think, that the book of the divine decrees had been laid open to this prophet, and that he had read the whole hiſtory of God's people from the captivity.

Zech. xiv. The perſecutions of the kings of Syria, and the wars they wage againſt Judah, are diſcovered to him in all their con-

consequence. He sees Jerusalem taken, and sacked, a dreadful pillage, and infinite disorders, the people flying into the wilderness, uncertain of their fate, to live or die, and when on the brink of utter desolation, a new light all of a sudden appearing to them. The enemies are conquered; the idols are thrown down in all the holy land: we see peace and plenty in town and country, and the temple is revered in the whole East.

One memorable circumstance of those wars is revealed to the prophet: that Jerusalem was to be betrayed by her own children, and that amongst her enemies many Jews should be found. Zech. xiv. 14.

Sometimes he sees a long train of prosperity: Judah is filled with strength; the kingdoms that oppressed her are humbled; the neighbours, who did not cease to harass her are punished; some are converted, and incorporated with the people of God. The prophet beholds this people crowned with divine favours, among which he reckons the triumph, no less modest than glorious, *of the king, just, lowly, and having salvation, who riding upon an ass, and upon a colt the foal of an ass, cometh unto his city of Jerusalem.* Zech. ix. x. Zech. x. 6. Ibid. 11. Zech. ix. 1, 2, 3, 4, 5, 6, 7, 8, 9.

After having recounted their prosperity, he resumes from the beginning the whole series of their calamities. He sees all at Zech. xi.

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once the temple on fire, the whole country destroyed with the capital, murders, violences, and a king authorizing them. God takes pity on his forsaken people, he becomes himself their shepherd, and his protection is their staff. In the end civil wars break out, and things turn to decay. The time of this change is specified by a certain mark, and three princes degraded in one month speak the commencement of it.

Zech. xi. 8.

In the midst of these woes appears a still greater. A little after those divisions, and in the times of decay, *God is prized at thirty pieces of silver*, by his ungrateful people; and the prophet sees every thing even to *the potter's field*, or *that of the grazier*, on which the money is bestowed. Hence follow extreme disorders amongst the shepherds of the people; at last they are blinded, and their power is destroyed.

Zech. xi. 12, 13.

What shall I say of the wonderful vision of Zechariah, who sees the *shepherd smitten, and the sheep scattered?* What shall I say *of the look the people cast upon their God, whom they have pierced*, and of their mourning for a more lamentable death than that of an only son, or than that of Josiah? Zechariah saw all these things: but the greatest sight he saw was, *The Lord sent by the Lord to inhabit Jerusalem, where he calls the Gentiles*,

Zech. xiii. 7.

xii. 10.

Zech. ii. 8, 9, 10, 11.

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tiles, to join them to his people, and to dwell in the midst of them.

Haggai says less, but what he says is surprizing. Whilst the second temple is a building, and the old men, that had seen the first, melt into tears, on comparing the meanness of this latter edifice with the magnificence of the former, the prophet, who sees farther than they, publishes the glory of the second temple, and prefers it to the first. He explains whence this new house shall proceed; *the desire of all nations shall come:* that Messiah promised two thousand years, and from the beginning of the world, as the Saviour of the Gentiles, shall appear in this new temple. *Peace shall be established there; the whole world shaken* shall bear witness to the coming of its redeemer; *there is now but a little while* to expect him, and the times appointed for that expectation are in their last period. Ez. iii. 12. Hag. ii. 7, 8, 9, 10.

At length the temple is finished; victims are offered up; but the covetous Jews present defective sacrifices. Malachi, who reproves them for it, is raised to a higher consideration, and upon occasion of the polluted offerings of the Jews, he sees *an offering pure*, and unpolluted, *which shall be presented to God*, no longer as aforetime only in the temple of Jerusalem, but *from the rising of the sun, even unto the* Mal. i. 11.

going

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going down of the same: no longer by the Jews, but *by the Gentiles*, among whom he prophesies, *that the name of God shall be great.*

He sees also, like Haggai, the glory of the second temple, and the Messiah honouring it with his presence: but he sees, at the same time, that the Messiah is the God, to whom that temple is dedicated.

Mal. iii. 1. *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.*

God's messengers are angels: but here is a messenger of a wonderful dignity, a messenger, who hath a temple; a messenger, who is God, and who entereth into the temple as his proper dwelling; a messenger desired by all the people, who cometh to make a new covenant, and who is, for that reason, called the angel of the covenant, or, of the New Testament.

Mal. iii. 1. iv. 5, 6. It was, therefore, in the second temple, that this God, the messenger of God, was to appear: but another messenger goes before, and prepares his ways. There we see the Messiah preceded by his harbinger. The character of that forerunner is also shewed to the prophet. This is to

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to be a new Elijah, remarkable for his holiness, for his austerity of life, for his authority, and for his zeal.

Thus the last prophet of the ancient people pointed out the first prophet, that was to come after him, or that Elijah, the forerunner of the Lord, who was to appear. Till that time God's people had no prophet to expect, the law of Moses was to be sufficient for them, and therefore Malachi concludes with these words: *Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet, who shall turn the heart of the fathers to the children*, who shall shew to these what the others have expected. Mal. iv. 4, 5, 6.

To this law of Moses, God had joined the prophets, who had spoken in conformity to it; and the history of God's people composed by the same prophets, in which were confirmed, by visible experiences, the promises and threatenings of the law. All was carefully written; all was digested in the order of time: and this was what God left for the instruction of his people, when he made the prophecies to cease.

V. The times of the second temple.

SUCH instructions made a great change in the manners of the Israelites. They had

had no more need either of vision, or manifest prediction, or of those unheard of wonders which God so often wrought for their preservation. The proofs they had got sufficed them: and their incredulity, not only convinced by the event of things, but likewise so often punished, had at last rendered them tractable.

Wherefore, from that time we see them no more return to idolatry, to which they were so strangely inclined. They had sufficiently found the bad effects of rejecting the God of their fathers. They were ever calling to mind Nebuchadnezzar, and their own destruction so often foretold in all its circumstances, and yet sooner come than expected. No less did they admire their restoration brought about, contrary to all human appearance, in the time, and by the person, that had been pointed out to them. Never did they behold the second temple, without remembering why the former had been destroyed, and how this latter had been rebuilt: and thus did they confirm themselves in the faith of their scriptures, to which their whole state bore testimony.

There were no more false prophets to be seen among them. They had thrown off at once the propensity they had to believe them, and that which they had to idolatry. Zechariah had foretold by one

Zech. xiii. 2, 3, 4, 5, 6.

and

and the same oracle, that both these things should happen to them. His prophecy received a manifest accomplishment. The false prophets ceased under the second temple: the people, scandalized at their impostures, were no longer in the humour of hearkening to them. The true prophets of God were read over and over, continually: they wanted no commentary: and the things which came daily to pass in execution of their prophecies, were too faithful interpreters of them.

In fact, all their prophets had promised them a profound peace. We still behold with pleasure the beautiful picture which Isaiah and Ezekiel draw of the happy times, that were to succeed the captivity of Babylon. All the breaches are repaired, the cities and towns magnificently rebuilt, the people is without number, the enemies are brought low, and plenty abounds in town and country: in both we see joy, rest, and, in short, all the fruits of a long peace. God promises to keep his people in a lasting and perfect tranquillity. They enjoy it under the kings of Persia. So long as that empire stood, the favourable decrees of Cyrus, who was the founder of it, secured the peace of the Jews. Though they were threatened with their final destruction under Ahasuerus, whoever he was, God, moved by their

Is. xli. 11, 12, 13. xliii. 18, 19. xlix. 18, 19, 20, 21. lii. 1, 2, 7. liv. lv. &c. lx. 15, 16, &c. Ezek. xxxvi. xxxviii. 11, 12, 13, 14. Jer. xxvi. 27.

Esth. iv. v. vi. vii. viii. ix.

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their tears, turned all at once the king's heart, and took a signal vengeance on Haman their enemy. Except in this juncture, which was soon over, they knew no fear: instructed by their prophets to obey the kings, to whom God had subjected them, their fidelity was inviolable. And so were they ever mildly treated. In consideration of an easy tribute, which they paid to their sovereigns, who were rather their protectors than their masters, they lived according to their own laws: the sacerdotal power was preserved entire: the priests conducted the people: the public council, first established by Moses, enjoyed its full authority, and they exercised amongst themselves the power of life and death, without any one's interfering with their conduct. So the kings ordered it. The destruction of the empire of the Persians made no alteration in their affairs. Alexander respected their temple, admired their prophecies, and augmented their privileges. They had somewhat to suffer under his first successors. Ptolemy son of Lagus took Jerusalem by surprize, and carried away from thence into Egypt an hundred thousand captives: but he soon ceased to hate them. He himself made them citizens of Alexandria, the capital of his kingdom; or rather confirmed to them the grant that Alexander had already made them;

Jer. xxvii. 12, 17. xl. 9.

Ez. vii. 25, 26. Joseph. Ant. xi. 8. 2 Cont. Ap. Id. Ant. xii. 1, 2. 2 Cont. Ap.

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them; and finding in all his dominions none more faithful than the Jews, he filled his armies with them, and committed to their trust the most important places. If the Lagides had some consideration of them, they were still better treated by the Seleucidæ, under whose empire they lived. Seleucus Nicanor, head of that family, settled them in Antioch; and Antiochus Theus, his grandson, having caused them to be received in all the cities of the lesser Asia, we have seen them spread themselves all over Greece, living there after their own law, and enjoying the same privileges with the other citizens, as they did at Alexandria and Antioch. In the mean time their law is turned into Greek by the care of Ptolemy Philadelphus, king of Egypt. The Jewish religion is made known among the Gentiles, the temple of Jerusalem is enriched by the gifts of princes and of people, the Jews live in peace and liberty under the power of the Syrian monarchs, and had hardly ever tasted such a tranquillity under their own kings. This tranquillity seemed to promise an everlasting continuance, had they not disturbed it by their dissensions. Three hundred years had they enjoyed this rest so much foretold by their prophets, when ambition and jealousies arising amongst them, had like to have undone them.

Jos. Ant. xii. 3. 2 Cont. Ap.

Joseph. Præf. Ant. & lib. xii. 2. & 2. Cont. Ap.

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1 Mac. i. 12, 13. 2 Mac. iii. iv. 1, &c. 14, 15, 16, &c.

them. Some of the most powerful betrayed their people to flatter the kings; they wanted to render themselves famous after the manner of the Greeks, and preferred that vain pomp to the solid glory, which the observance of the laws of their ancestors acquired them among their countrymen. They celebrated games like the Gentiles. This novelty dazzled the eyes of the people, and idolatry cloathed with this magnificence appeared lovely to many of the Jews. To these changes were joined disputes for the high-priesthood, which was the chief dignity of the nation. The ambitious devoted themselves to the kings of Syria in order to attain it, and that sacred dignity was the price of the flattery of those minions. The jealousies and divisions of individuals, did not fail quickly to cause, as usual, great mischiefs to the whole people. Antiochus Illustris, king of Syria, conceived the design of destroying this divided people, in order to seize upon their wealth. That prince appeared now with all the characters Daniel had given him; ambitious, covetous, crafty, cruel, insolent, impious, mad, elated with his victories, and then enraged at his losses. He enters Jerusalem in condition to attempt any thing; the factions of the Jews, and not his own force, embolden him: and so Daniel foresaw it.

Dan. vii. 24, 25. viii. 9, 10, 11, 12, 23, 24, 25. Polyb. lib. xxvi. & xxxi. in excerp. et ap. Ath. l. x. Dan. viii. 24. Dan. vii. 8, 21, 25. Dan. viii. 11, 12, 13, 24.

He

He commits unheard-of cruelties: his pride carries him to the last excesses, and he pours forth blasphemies against the Most High, as foretold by the same prophet. In execution of these prophecies, and by reason of the sins of the people, *an host*, (or power,) *is given him against the daily sacrifice.* He profanes the temple of God, which the kings his ancestors had revered: he pillages it, and repairs with the riches he there finds, the ruins of his exhausted treasury. Under pretext of settling a conformity in the manners of his subjects, but in reality to satiate his own avarice by plundering Judea, he commands the Jews to worship the same gods with the Greeks: above all, he will have them to adore Jupiter Olympius, whose idol he places in the very temple; and more impious than Nebuchadnezzar himself, he attempts to destroy the feasts, and the law of Moses, the sacrifices, religion, and the whole people. But the successes of this prince had their limits set by the prophecies. Mattathias makes head against his violences, and unites all the good people under his banner. Judas Maccabeus his son, with an handful of men, performs unheard of exploits, and purifies the temple of God three years and an half after its profanation, as Daniel had foretold. He pursues the Idumeans, and all the other gen-

1 Mac. i. 43, 46, 57. 2 Mac. vi. 1, 2.

Dan. vii. 25. xii. 7, 11. Joseph. Prol. lib. de bell. Jud. & lib. xii. 8. Is. lxiii. 1 Mac. iv. 15. v. 3, 26. 28, 36, 54.

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gentiles, that joined Antiochus, and having taken from them their strongest places, he returns victorious and humble, just such as Isaiah had seen him, singing forth the praises of God, who had delivered into his hands the enemies of his people, and still red with their blood. He continues his victories, notwithstanding the prodigious armies of the captains of Antiochus. Daniel had allowed but six years to this wicked prince to torment the people of God; and behold at the time fixed he learns at Ecbatan the heroic deeds of Judas. He falls into a profound melancholy, and dies as the holy prophet had foretold, miserable, but not by the hand of man, after acknowledging, but too late, the power of the God of Israel.

Dan. viii. 14.
1 Mac. vi.
2 Mac. ix.
Dan. viii. 25.

I need not now tell you in what manner his successors prosecuted the war against Judea, or the death of Judas its deliverer, or the victories of his two brothers, Jonathan and Simon, successively high-priests, whose valour restored the ancient glory of the people of God. These three great men saw the kings of Syria, and all the neighbouring nations combined against them; and what was more deplorable, they saw at different times the men of Judah itself in arms against their country, and against Jerusalem: a thing till then unheard of, but expressly noted by the prophets.

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prophets. In the midst of so many calamities, the confidence they had in God rendered them undaunted and invincible. The people was ever happy under their conduct, and at length in Simon's time, being freed from the yoke of the Gentiles, they subjected themselves to him and his children, with the consent of the kings of Syria. Zech. xiv. 4. 1 Mac. i. 12. x. xi. 20, 21, 22. xvi. 2 Mac. iv. 22. & foll.

But the act whereby the people of God transfer to Simon the whole public authority, and grant to him the royal powers, is remarkable. The decree bears, *that he and his posterity shall enjoy them, until there shall arise a faithful and true prophet.* 1 Mac. xiv. 41.

The people accustomed from their origin to a divine government, and knowing that ever since the time David had been set upon the throne by God's appointment, the sovereign power belonged to his house, to which it was at last to be restored against the time of the Messiah, joined this express restriction to the power they gave their high-priests, and continued to live under them in expectation of that so often promised CHRIST.

Thus did that absolutely free kingdom make use of its right, and provide for its government. The posterity of Jacob, by the tribe of Judah, and the rest that ranked themselves under its standards, preserved

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served itself in a body politic, and enjoyed independently and peaceably the land that had been assigned them.

Ezek. xvi. 53, 55, 56, 61. By virtue of the people's decree we have been speaking of, Joannes Hyrcanus, son of Simon, succeeded to his father. Under him the Jews aggrandize themselves by

Jer. xxxi. 5. 1 Mac. xi. 34. Joseph. Ant. xiii. 8, 17, 18. considerable conquests. They subject Samaria, (Ezekiel and Jeremiah had foretold it:) they subdue the Idumeans, or Edomites, the Philistines, and the Ammonites,

Zech. ix. 1, 2, & foll. their perpetual enemies, and these nations embrace their religion. (Zechariah had noted it.) At last, in spite of the hatred and jealousy of the nations round about them, under the authority of their priests, who become at length their princes, they found the new kingdom of the Asmoneans, or Maccabees, and that one more extensive than ever, if we except the times of David and Solomon.

In this manner did the people of God still subsist amidst so many revolutions: and that people sometimes punished, and sometimes comforted in its afflictions, by the different treatment they meet with according to their deserts, bear a public testimony to the providence, which governs the world.

But in whatever state they were, they lived always in expectation of the Messiah's times, wherein they promised themselves

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selves new favours, greater than any they had yet received; and there is no one but sees, that that faith in the Messiah and his miracles, which continues to this day among the Jews, has been transmitted to them by their patriarchs and prophets from the very origin of their nation. For in that long series of years, in which themselves acknowledged, that by a counsel of providence there arose no prophet among them, and that God gave them no more any new predictions or promises, that faith in the Messiah who was to come, subsisted more lively than ever. It proved so well established, when the second temple was built, that there needed no more any prophet to confirm the people in it. They lived under the faith of the ancient prophecies, which they had seen so punctually accomplished before their eyes in so many particulars: the rest, from that time, never appeared to them any way doubtful, nor had they the smallest difficulty to believe, that God, so faithful in every thing, would also, in his own good time, fulfil what related to the Messiah, which was the chief of his promises, and the foundation of all the others. Joseph. i. Cont. Apion.

And indeed, their whole history, every thing that happened to them from day to day, was only one continued unfolding of the oracles which the Holy Ghost had left

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them. If, being reinstated in their own land after the captivity, they enjoyed three hundred years profound peace; if their temple was revered, and their religion honoured in all the East; if at last this peace was disturbed by their dissensions; if the haughty king of Syria made unheard of efforts to destroy them; if he prevailed some time; if a little after he was punished; if the Jewish religion, and the whole people of God were restored with a more wonderful glory than ever they had before, and the kingdom of Judah received accessions in the latter times from new conquests: you have seen, SIR, that all this was to be found written in their prophets. Yes, every thing was specified there, the very time the persecutions were to last, the very places where the battles were fought, and the very lands that were to be conquered.

I have related to you in general something of those prophecies: a minute detail would be matter for a longer discourse. I mean here to give only a first tincture of those important truths, which are so much the more to be discovered, the more one enters into particulars. I shall only observe here, that the prophecies of the people of God have had, during all those times, so manifest an accomplishment, that afterwards, when the Heathens themselves, when a Porphyry, or a Julian the apostate, otherwise

Porph. de abst. lib. 4. Id. Porph. & Jul. apud Cyr. lib. v. & vi. in Jul.

otherwise enemies to the scriptures, have wanted to give examples of prophetical predictions, they have been fain to seek them among the Jews,

And I may even affirm to you with truth, that if, during five hundred years, the people of God were without a prophet, the whole state of those times was prophetical: the work of God was going forward, and the ways were insensibly preparing for the full accomplishment of the ancient oracles.

The return from the captivity of Babylon was but a shadow of the greater and more necessary liberty, which the Messiah was to bring to men the captives of sin. The people scattered in divers places of the Upper Asia, Asia Minor, in Egypt, in Greece itself, began to shew forth among the Gentiles the name and glory of the God of Israel. The scriptures, which were one day to be the light of the world, were put into the language most known upon earth: their antiquity is acknowledged. While the temple is revered, and the scriptures spread abroad among the Gentiles, God gives some idea of their future conversion, and lays afar off the foundations of it.

What passed even among the Greeks, was a kind of preparation to the knowledge of the truth. Their philosophers were

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ſenſible, that the world was ruled by a God very different from thoſe, whom the vulgar adored, and whom they worſhiped themſelves with the vulgar. The Greek hiſtories evince, that this excellent philoſophy came from the Eaſt, and from the places where the Jews had been diſperſed: but from whatever place it may have come, ſo important a truth propagated among the Gentiles, however oppoſed, however ill followed, even by thoſe who taught it, began to awaken mankind, and furniſhed by anticipation, certain proofs to thoſe, who were one day to reſcue them from their ignorance.

But as the converſion of the Gentile world was a work reſerved for the Meſſiah, and the proper characteriſtic of his coming, error and impiety prevailed over all. The moſt enlightened and wiſeſt nations, the Chaldeans, Egyptians, Phenicians, Grecians, and Romans, were the moſt ignorant, and the blindeſt in the article of religion: ſo true it is, that we muſt be trained to it by a ſpecial grace, and by a more than human wiſdom! Who would dare to narrate the ceremonies of the immortal Gods, and their impure myſteries? Their loves, their cruelties, their jealouſies, and all their other exceſſes were the ſubject of their feaſts, of their ſacrifices, of the hymns that were ſung to them, and of the

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the paintings that were consecrated in their temples. Thus wickedness was worshipped, and owned necessary to the service of the Gods. The gravest of the philosophers forbids drinking to excess, if it was not in the feasts of Bacchus, and to the honour of that God. Another, after severely lashing all unseemly images, excepts those of the Gods, who chose to be honoured by such indecencies. One cannot read without astonishment the honours that were to be paid to Venus, and the prostitutions that were established for her worship. Greece, as polite and wise as she was, had received those abominable mysteries. Upon pressing emergencies, private persons and public weals devoted courtisans to Venus; and Greece did not blush to ascribe her preservation to the prayers they put up to their goddess. After the defeat of Xerxes and his formidable armies, there was placed in the temple a picture, wherein were represented their vows and processions, with this inscription of Simonides, the famous poet: *These prayed to the goddess Venus, who for their sake saved Greece.*

Plat. de leg. vi.

Arist. vii. Polit.

Baruch. vi. 10, 42, 43. Herod. l. 1. Strabo lib. 15.

Athen. l. xiii.

If love was of necessity to be worshiped, it should at least have been honourable love: but here it was not so. Solon, who could believe it, or expect from so great a name so great a scandal? Solon, I say, erected at Athens a temple to Venus the prostitute,

Ibid.

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prostitute, or unchaste love. All Greece was filled with temples consecrated to this goddess, and conjugal love had not one in the whole country.

Yet they detested adultery both in men and women: the conjugal tie was sacred among them. But when they applied themselves to religion, they appeared possessed with a strange spirit, and their natural light forsook them.

Nor did the Roman gravity treat religion on any more seriously, seeing it consecrated to the honour of the Gods, the impurities of the theatre, and the bloody spectacles of the gladiators, that is, whatever can be imagined most corrupt and barbarous.

But I don't know whether the ridiculous follies men blended with religion, had not a still more pernicious effect, by bringing it into so great contempt. Could people preserve the respect due to divine things, amidst the impertinences that stuffed the fables, whereof the representation or commemoration made so great a part of the divine worship? The whole public service was but one continued scene of profanation, or rather a derision of the name of God; and there must needs have been some power, an enemy to that sacred name, who having designed to disparage it, prompted men to use it in so contemptible things, and even to prostitute it to so unworthy subjects. 'Tis

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'Tis true, the philosophers had at last confessed, that there was another God than those the vulgar worshiped; but they durst not avow it. On the contrary, Socrates delivered it as a maxim, that every one ought to follow the religion of his country. Plato his disciple, who saw Greece, and all the countries of the world filled with an absurd and scandalous worship, does nevertheless lay it down as a foundation of his republic, "That men are never to make "any change in the religion they find esta-"blished, and that they must have lost all "common sense so much as to think of "it." So grave philosophers, and who said so excellent things concerning the Divine Nature, did not dare to oppose the public error, and despaired of being able to conquer it. When Socrates was accused of denying the Gods the public adored, he vindicated himself from it, as from a crime; and Plato, speaking of the God who had formed the universe, says, that it is hard to find him, and that it is forbidden to declare him to the people. He protests, that he never speaks of him but enigmatically, for fear of exposing so great a truth to ridicule.

Xenoph. mem. lib. x. Plat. de leg. v.

Apol. Soc. apud Plat. & Xenoph. Ep. 2. ad Dionys.

In what abyss was mankind plunged, when it could not bear the least idea of the true God? Athens, the most polite, and most learned of all the Grecian cities, took for atheists, those who spoke of intellectual things,

Diog. Laert. l. ii. Soc. iii. Plat. Id. lib. ii. Suid.

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things, and this was one of the reasons for which Socrates was condemned. If some philosophers presumed to teach, that statues were not gods, as the vulgar apprehended, they found themselves obliged to recant this doctrine, and even after that were they banished, as profane persons, by sentence of the Areopagus. The whole earth was possessed with the same error: truth durst not set up its head. The great God, the Creator of the world, had neither temple, nor worship, but in Jerusalem. When the Gentiles sent thither their offerings, they did no other honour to the God of Israel, than that of joining him to the other gods. Judea alone was acquainted with his holy and severe jealousy, and knew that to divide religion between him and other gods, was to destroy it.

And yet, in the latter days, the Jews themselves, who knew him, and who were the guardians of religion, begun (so prone are men ever to weaken the truth) not to forget the God of their fathers, but to mingle in religion superstitions unworthy of him. Under the reign of the Asmoneans, and in the time of Jonathan, the sect of the Pharisees arose among the Jews. They acquired at first a great reputation, by the purity of their doctrine, and by their strict observance of the law: add to this, that their conduct was mild, though regular, and

Joseph. Antiq. xiii. 9.

Ibid. 18.

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and that they lived in great union among themselves. The rewards and punishments of the future state, which they zealously asserted, gained them much honour. At last, ambition entered among them. They would needs govern, and accordingly assumed an absolute power over the people, set themselves up for arbitrators of learning and religion, which they insensibly perverted to superstitious practices, subservient to their interest, and the dominion they wanted to usurp over consciences; and the true spirit of the law was like to be lost. Id. lib. ii. de bell. Jud. 7.

To these evils was added a greater, pride and presumption; but a presumption which went so far as to arrogate to itself the gift of God. The Jews, accustomed to his benefits, and enlightened so many ages by his acquaintance, forgot that his goodness alone had set them apart from other nations, and looked upon his favour as their due. Being a chosen race, and ever blessed for two thousand years, they judged themselves alone worthy of knowing God, and thought themselves of a different species from other men, whom they saw deprived of the knowledge of him. From this principle, they look upon the Gentiles with an insupportable disdain. To be come of Abraham after the flesh, seemed to them a distinction, which set them naturally above all others; and puffed up with so noble an extraction,

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traction, they fancied themselves holy by nature, and not by grace: an error, which still prevails amongst them. It was the Pharisees, who seeking to glorify themselves on their own lights, and on their strict observance of the ceremonies of the law, introduced this opinion towards the latter times. As their sole aim was to distinguish themselves from other men, they multiplied external usages without number, and delivered all their notions, however contrary to the law of God, as so many authentic traditions.

Although these sentiments had never passed by a public decree into tenets of the synagogue, they insensibly stole in amongst the people, who became disquiet, turbulent, and seditious. At length the divisions, which, according to their prophets, were to be the beginning of their sorrows, broke out on occasion of the quarrels that entered into the house of the Asmoneans. It was hardly sixty years to JESUS CHRIST, when Hyrcanus and Aristobulus, sons of Alexander Janneus, fell out about the priesthood, to which the kingdom was annexed. This is the fatal moment, wherein history fixes the first cause of the destruction of the Jews. Pompey, whom the two brothers called to be umpire between them, subjected them both, at the same time that he dispossessed Antiochus, surnamed Asiaticus, the last king of

Zech. xi. 6, 7, 8, &c.

Joseph. Ant. xiv. 8. xx. 1. bell. Jud. 4, 5.

Appian. bell. Syr. Mithrid. & Liv. ii. 5.

Zech. xi. 8.

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of Syria. These three princes, degraded together, and as it were at one blow, were the signal of the decay marked in precise terms by the prophet Zechariah. It is certain from history, that this change of affairs in Syria and Judea was made at the same time by Pompey, when, after putting an end to the Mithridatic war, being about to return to Rome, he settled the affairs of the East. The prophet observed only what concerned the destruction of the Jews, who, of two brothers, whom they had seen both kings, saw one, a prisoner, adorn Pompey's triumph, and the other (the weak Hyrcanus) from whom the same Pompey took, together with his diadem, great part of his dominions, now retain but an empty title of authority, which he soon after lost. Then it was that the Jews were made tributary to the Romans; and the ruin of Syria brought on theirs, because that great kingdom, reduced into a province in their neighbourhood, so greatly augmented there the Roman power, that there was no more safety but in obeying them. The governors of Syria made continual attempts upon Judea; the Romans rendered themselves absolute masters there, and weakened its government in many respects. By them, in fine, the kingdom of Judah passed from the hands of the Asmoneans, to whom it had submitted, into those of Herod, a foreigner and Idumean.

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mean. The cruel and ambitious policy of that king, who profeſſed only in appearance the Jewiſh religion, altered the maxims of the ancient government. They are no longer thoſe Jews, maſters of their own fate under the vaſt empire of the Perſians and firſt Seleucidæ, when the only thing required of them was to live in peace. Herod, who keeps them almoſt enſlaved under his government, puts every thing in diſorder; confounds at his pleaſure the ſucceſſion of the prieſts; weakens the pontificate, which he renders arbitrary; enervates the authority of the council of the nation, which can no longer do any thing: the whole public power paſſes into the hands of Herod, and of the Romans, whoſe ſlave he is, and he ſhakes the foundations of the Jewiſh commonwealth.

The Phariſees, and the people, who were entirely led by their ſentiments, bore this ſtate with the utmoſt impatience. The more they felt themſelves galled by the yoke of the Gentiles, the greater contempt and hatred did they conceive for them. They were no more for any Meſſiah, who ſhould not be a warriour, and formidable to the powers that enthralled them. Thus forgetting all the prophecies, which told them ſo expreſsly of his humiliations, they had no longer either eyes or ears, but for thoſe which announced them triumphs, though very different from thoſe they deſired.

End of the FIRST VOLUME.

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